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THE

Missionary Herald.

MAY, 1873.

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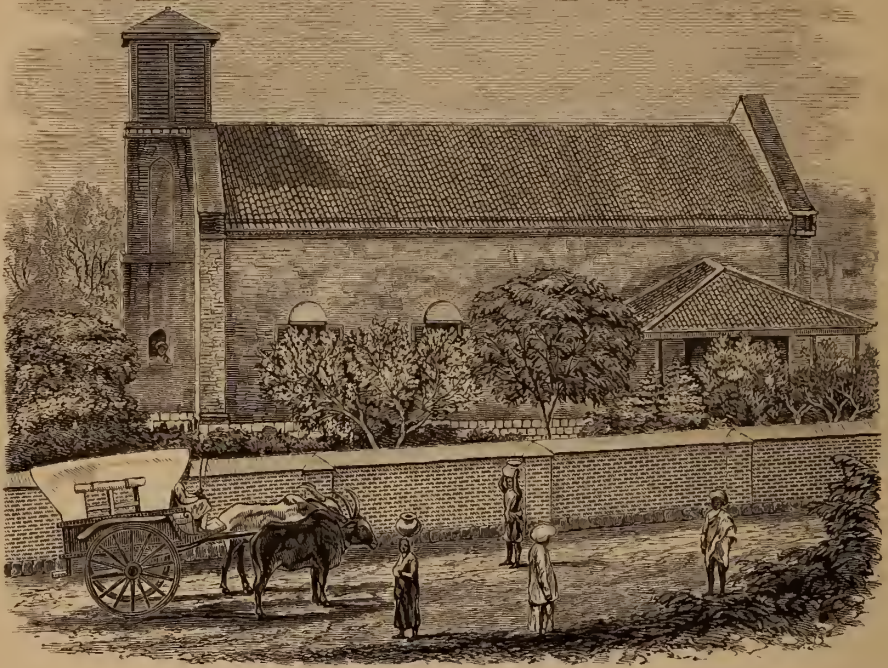
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MISSION CHAPEL AT AHMEDNUGGUR.



MISSION BUNGALOW AT AHMEDNUGGUR.

THE MISSIONARY HERALD.

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MISSION CHAPEL AND BUNGALOW AT AHMEDNUGGUR.

IN a letter inclosing photographic views from which the cuts opposite were prepared, Mr. Bissell wrote:—

Ahmednuggur is surrounded by a mud and stone wall, twelve or fifteen feet high, and three or four feet thick. Large gates open out in different directions, called the "Poona Gate," the "Delhi Gate," the "Sheep Gate," etc. These are guarded by *Sepoys* (native policemen), for municipal purposes, and are closed at night.

The mission premises are just within the city wall, on the south side of the town, and have a private gate leading out of the city. This place was purchased by the mission about thirty-five years ago, for one tenth, probably, of what it would cost now. The chapel was built soon after the ground was obtained. It has a sweet sounding, American bell, which can be heard throughout the city.

The population of Ahmednuggur, according to a recent census, is 32,000. The native church here numbers over 150 members, and in the districts near are sixteen other churches containing over 350 members. This chapel is the place where the annual meetings of the mission and of the native Christians have been held for many years, and where precious seasons of refreshing have been enjoyed. Yet we believe we shall see "greater things than these." Will our Christian friends help, with their prayers, the fulfillment of this desire?

After a month of rain here, the foliage is so rank as to conceal many parts of the buildings, but on the whole the foliage looks better than the houses, so I think there is no loss in the view. The crow perched on the top of the bungalow (at the left) is natural, and his cunning in alighting there just in time to have his picture taken for nothing is in keeping with his character. The artist who took the pictures was educated in our mission school, on these very premises. The view of the chapel was taken from the veranda of the mission "Brick house." The cart and bullocks are mine, stationed there for the occasion, but the other persons on the road were casual passers-by, who were asked to stop a few seconds when the artist was ready.

CESAREA — A GOOD WORK BEGUN.

It is less than twenty years since the city of Cesarea was occupied by missionaries of the American Board. The central city of what was formerly known as Cappadocia, quite removed from the ordinary routes of travel, four hundred miles from Constantinople, in the southeast of Asia Minor, it had been so little affected by missionary influence as to be judged by Armenian ecclesiastics, at the capital, a fit place to which men suspected of evangelical views could be sent into exile. Several had thus been sent, but with a result quite like that which attended the persecution of the church in still earlier days. A little band of men and women, whose hearts the Lord had touched, was ready and eager to welcome the missionary teacher.

It was not till 1854 that Mr. Farnsworth, accompanied by Mr. Ball, took up his residence in Cesarea. On the first Sabbath morning an audience of thirty persons listened to the gospel from his lips. The first Sabbath in July following, eight believers, who had been enlightened by native agency, including the exiles above referred to, were organized into a church, and a light was thus set up once more in a region famous in apostolic days.

Cesarea at this time was supposed to have a population of about 60,000, with ninety-six villages under its civil jurisdiction, within a distance of thirty-five miles. It was also the center of a still larger territory, embracing not less than 20,000 square miles, or nearly one third as large as New England. Such was the field, with a population of 400,000 souls, whose emancipation was now committed to the labor and care of two American missionaries.

Mr. Ball remained only five years; one and another succeeded him for even shorter periods, and the work, for a long time, was thrown almost wholly on Mr. Farnsworth. But two pastors in New England were in training to aid him by their labors and counsels, one of whom, Mr. Bartlett, from Vermont, joined him in 1867, and another, Mr. Barrows, from New Hampshire, in 1869, and the station was manned. The necessities of the women were not neglected. Mrs. Giles, who remained in the field after the early death of her husband, in 1866, welcomed Miss Closson in 1867 and Miss Griswold in 1869, both from Vermont. After long waiting the station was fully equipped for work, and the results are such as to make this one of the most promising stations in Turkey.

We pass by the trials and discouragements of its earlier history, the persecutions by open enemies, the defection of trusted friends, the domestic sorrows and burdens of the missionaries left alone for so many years, and note now only the results. We find a Protestant community of more than a thousand; Sabbath schools numbering over seven hundred pupils; four strong churches, with nearly three hundred members, active and earnest in the support of their pastors, and schools for the education of their children; the gospel preached in more than a dozen towns and cities outside of Cesarea; a lively interest awakened in behalf of the native women; and a fine class of young men in preparation for the ministry. "On every side," say the missionaries, "are open doors, and men are waiting and calling for teachers and preachers of the gospel of Christ." The work is well in hand in all its departments; and results already attained, while sufficient to cheer the hearts of the missionaries engaged, are justly regarded but as the first fruits of a yet grander work.

MISS RANKIN'S WORK IN MEXICO.

THE work so long carried forward in Northern Mexico by Miss Rankin, has been transferred to the American Board. Submitting the case for the consideration of the Prudential Committee, Miss R. presented a concise statement of what had been done. The narrative was not designed for publication, but it will be read with deep interest, and may well serve to incite many to Christian effort, showing, as it does, how *one* has labored, and that such labors are by no means "in vain in the Lord." The facts could hardly be presented in a better way than Miss Rankin here presents them.

My interest in behalf of Mexico commenced during the war of 1846 between the United States and that country. Residing in the State of Mississippi at that time, I learned, through the returned soldiers, much about the moral destitution prevailing in that Papal land; and it seemed to me, that after conquering those miserable people, it was the duty of American Christians to attempt something for their spiritual elevation. Indeed, I felt that the *honor* of American Christianity most imperatively demanded it. So strongly impressed was I of the importance of this, that I wrote several articles for publication, hoping to elicit an interest among the churches and missionary boards. But my appeals met with no response, and I resolved, God helping me, to go myself to Mexico, and do what I could for the enlightenment of her long neglected people.

In pursuance of this object, I went to Texas in 1847; but finding the frontier of Mexico in such an unsettled condition, I remained in Texas, establishing schools in different parts of the State, until 1852.

In June of that year I went to Brownsville, a town opposite Matamoras, Mexico, where I found a large Mexican population. This portion of Texas had been claimed by Mexico previous to the war, and consequently was settled by Mexican people, to a great extent. As I could not go into Mexico proper at that time, on account of the prohibition against Protestant Christianity in any form, I concluded to remain and labor among the Mexicans under our own government. I opened a school for Mexican children, and soon gathered quite a number, to whom I daily communicated Bible instruction.

Through the children, I gained access to the parents, and was much encouraged in finding many who could read in their own language. I procured Bibles, in the Spanish, from the American Bible Society, and circulated them freely among all who would receive the Word of God. An eagerness was manifested to examine the book which the priests had told them it was not safe for them to read. After examination, the opinion of the most intelligent class of people was that the Bible was a good book, and should be read by all. I soon found that Bibles were being passed over into Mexico in a private manner, by the Mexicans themselves.

I supplied the demand, and some fifteen hundred copies of the Scriptures, and more than two hundred thousand pages of tracts, were put into the hands of the Mexican people before the prohibition was removed. Orders would come to me from Monterey, and other places in the interior, for Bibles. I would inquire, "Why do you want the Bible?" The answer uniformly was, "We have seen the Bible, we find it a good book, and we want to get numbers of them to

distribute among the people, to let them see that the priests have deceived them, in telling them that the Bible is a bad book."

In 1854, through aid received from friends in the United States, I built a Protestant seminary for Mexican girls, at Brownsville. I found Mexican youth susceptible of moral and mental improvement, and prosecuted my labors in this department with much encouragement. In 1860, after a strife of some four or five years, the Mexican Government proclaimed religious freedom. The 'gates of brass and the bars of iron were cut in sunder,' and eight millions of enslaved souls emerged into the light and liberty of the Christianity of the Bible. It was a time of general rejoicing throughout the country. Persons came over to me from Matamoras for any amount of Bibles, Testaments, and tracts, which I could furnish. I sent on to New York and obtained a full supply, and the work of circulation, in that hitherto Papal land, went briskly forward. After a few months, I felt the work demanded an agent from the Bible Society. Accordingly I procured a suitable man, Rev. Mr. Thompson, of the Methodist Episcopal Church South, and wrote to the Bible Society; and he received an appointment in November, 1860.

Mr. Thompson went into Mexico as far as Monterey, and everywhere was most cordially received. The authorities gave him leave to plant Protestant institutions, circulate the Bible, and do anything which might conduce to the benefit of the people. He continued the work until the commencement of our civil war in the United States, when, on account of the blockade of the Southern ports, all communication was cut off with New York, and after our supply of Bibles was exhausted, we could procure no more. After waiting some time, he felt obliged to suspend his labors, and returned to Texas.

At a later period a port was opened on the Mexican side of the Rio Grande, and we were again in communication with New York. About the same time, Rev. Mr. Hickey, colporter of the American Tract Society for Texas, was obliged to flee the South on account of being a Union man, and came to Matamoras. He saw what a good work was commenced in Mexico, and being an earnest Christian man, he entered upon it with true zeal. I furnished him with Bibles, and he not only distributed them, but preached the Word to all who would listen. He expressed a willingness to accept an agency. I wrote to the Bible Society, and he received an appointment in 1863, and went to Monterey. He collected a congregation, and after a little time administered baptism to a dozen Mexicans, who gave evidence of genuine conversion. At Cadareita, a place some thirty miles from Monterey, believers were found who evidently had received the truth in the love of it before ever seeing the living teacher. I was not surprised at this, because, when the Word of God found its way into that dark land, I believed that the same Spirit which indicted that Word could carry the truths it contained to the hearts of those poor enslaved people, to their salvation. Mr. Hickey's duties compelled him to leave Monterey, and he selected a suitable man from the converts to continue religious services, and carry forward the work.

In 1865 I went to Monterey, and found the way prepared for establishing a permanent Protestant mission there. This city contained a population of forty thousand, and was really the most important city of that portion of the country. It was regarded as an important center, and I decided to build a mission house,

which might answer the purpose of chapel and schools, and also for a residence. To obtain the means to do this, I was obliged to come again to the United States and ask aid of friends, which I did in the fall of 1865. In a few months I obtained \$15,000; \$10,000 of which was given by one individual, E. D. Goodrich, Esq., Cambridgeport, Mass.

I returned in 1866, and early in 1868 my edifice was completed, and we commenced religious services in it, and also schools for both sexes. Converts increased, and among them were men well calculated to do good among their countrymen. The first impulse of the spiritual life of these new-born souls was to preach the gospel to their people. I consulted several of them in regard to their going out as colporters and Bible-readers. They were delighted with the idea, and said they would rejoice to work without compensation, but their families were dependent upon them for their daily support, and in abandoning their business they would require the necessary amount, which was about a dollar per day. I applied to the A. and F. Christian Union for aid, but it could not be granted, and rather than see such an important work neglected, I resolved to appeal to the Christian ladies of the United States.

During the interval in which my building was being completed, 1867, I came to New York, laid my purpose before the Society, received their approval, and commenced the work of obtaining funds for the support of Mexican colporters. I visited Hartford, Conn., and was very kindly received, the ladies of the different evangelical churches pledging \$1,000, yearly. I then went to New Haven, and the ladies there pledged the same. (This liberal contribution from Hartford and New Haven has been continued ever since.) I visited other places, and obtained sufficient funds to employ seven native workers; so that when I returned, in 1868, and commenced work in my new building, I had the operatives to go forth scattering precious seed broadcast over the land. In looking back, it seems that an important position had been obtained in Mexican evangelization, but at that time — so much work appeared necessary to be done — I scarcely stopped to congratulate myself, but pushed forward to the things which were before. The workers sent out proved efficient, and wherever they went, gracious influences seemed to follow. Although comparatively illiterate, some intelligent Mexicans received a saving knowledge of the gospel through their teachings.

Two of these men went to the State of Zacatecas, in company with two of the Bible Society's agents, and labored there some five or six weeks. A work commenced which resulted in the conversion of thirty persons, among whom were two highly educated men, who took up the work after the departure of the colporters, and carried it forward with great success. The number of converts increased, and an evangelical paper has been published, which has done much good in Mexico. Two years ago, the number of converts amounted to more than one hundred.

The mission at Zacatecas was transferred last year, by the A. and F. Christian Union, to the Board of the Presbyterian Church, and they have now some two or three missionaries on the ground. The Monterey mission has, at the present time, six regularly organized churches, and two more, we expect, will soon be formed.

In 1869, the work assumed proportions which required a regularly ordained

minister, and I obtained Rev. John Beveridge, who has most faithfully labored in bringing the work into a thorough, systematic arrangement. We have two ordained native pastors, who are proving to be valuable assistants in the care of the churches. The number of members in the churches range from twelve to sixty. This, perhaps, may appear a small number; but we have much precious seed scattered over an area of some four or five hundred miles, which is waiting for laborers to come in and bring the work to perfection.

I fully believe a foundation is laid for a great work in Northern Mexico. Another good man is needed immediately to aid Mr. Beveridge in carrying forward the work as rapidly as the circumstances are demanding. To each of the churches is attached a missionary school, and these are doing a great amount of good among the youth. In Monterey, we have what we regard as a training-school for boys and young men, and in it we have several who promise much future usefulness. The man at the head of it is a highly educated Mexican, a thorough Protestant, and, as we believe, a true Christian.

Since 1856, this mission has been connected with the American and Foreign Christian Union, and, as that Society is to suspend operations in foreign lands after April 1st, I find it necessary to transfer it to some other Board. I offer the mission to the American Board of Commissioners for Foreign Missions, in the confidence that it will receive the consideration which its importance demands. It is the fruit of more than a score of years of "weeping, and bearing precious seed," and I most urgently request, that it may be regarded as a sacred deposit. It is a foundation for future work, laid in faith and prayer, and, I trust, upon it may be reared a structure which shall eventually extend its blessed influences over that whole land. That He who planted and has blessed this mission in Mexico thus far, may continue to watch over and guard its precious interests, shall be my constant and earnest prayer.

THE RECENT REVOLUTION IN JAPAN.

THE present condition of Japan,—civil, social, and religious,—and the prospects of the missionary work there, awaken so much interest and call forth so many inquiries, that it is believed the readers of the "Missionary Herald" will be glad to see here portions of an article published in February last, in the "Missionary Record of the United Presbyterian Church," Scotland. For the whole article, room can hardly be found; the following are the more important passages:—

"Under various names, two Emperors, the one called the Tycoon and the other the Mikado, the former a military and secular sovereign, the latter a spiritual governor, technically supreme, have hitherto ruled the Empire of Japan, with its thirty-one millions of population, scattered over its three principal and its numberless smaller islands. These islands used to be divided into sixty-eight provinces, over every one of which a prince, under the name of Daimio, or Siomio, was set as ruler, under the two Emperors, whose relation to one another we shall, in the course of this article, endeavor to explain.

"The recent revolution has been accomplished by the deposition of the Ty-

coon, and the assumption of his prerogatives by the Mikado, who has been, for four or five years, the sole Emperor of Japan. This abolition of the office of Tycoon has also completely changed the relation of the Daimios, and other local rulers, to the government and to the people. Formerly these princes had to reside in the city of Yedo for about half of their time, with their families, as hostages, under the eye of the Tycoon, who had the power to depose them, and who, through his council of state, surrounded them with an atmosphere of constant espionage. These circumstances lessen our surprise that the aristocracy of Japan was to a large extent a consenting party to the revolution, which has sent the Tycoon to virtual and perpetual banishment, and has left the Mikado to rule without a rival, and to reconstruct the government.

"The present Japanese dynasty, that of the Mikado, stretches so far back into the past as to dwarf the antiquity of the oldest royal families of Europe. We are not aware that any man can call in question the unparalleled claim of the present Emperor, to a pedigree stretching back to the sixth century before Christ. This Emperor has witnessed the most remarkable revolution that has taken place in the empire since his family began to reign, twenty-four centuries ago. He is a young man of twenty-four years of age. His father and predecessor died on the 3d of February, 1867, in the thirty-seventh year of his age. The present Emperor was then a boy of seventeen; and within little more than a year of the beginning of his reign, May 16, 1868, the turning-point of a new *régime*, the hinge of Japanese history, was reached, unconsciously on his part and that of his fellow-countrymen. He has indeed manifested no small degree of vigor and intelligence, inasmuch as he has risen to his position in spite of his youth and the incredible bondage of those associations and traditions by which he was surrounded, and by which he was liable to be enslaved. It is not, however, to be imagined for a moment that he, or his immediate advisers, contemplated the marvelous consequences which have just begun to develop themselves, in changing the relations, the customs and habits, as well as the beliefs of that singular people. The change was not a human policy, but a divine and resistless providence.

"The present revolution must necessarily awaken religious inquiry, inasmuch as the Mikado, who was for ages shrouded in mystery, and viewed as an invisible divinity, has found it necessary to come forth into the arena of action, and take his place not only over his subjects, but side by side with his fellow-mortals. The recent revolution of 1868 was the overthrow of a previous revolution, which took place in the year 1142. Previous to that date, the Mikados of Japan were the only sovereigns of the empire. Their sovereignty, however, was of a spiritual kind. It made its appeal to imagination, and based itself on sentiments of religion. To make use of an analogy, well understood in Europe, the Mikado was, up to the middle of the twelfth century, more a pope than a king. He shrouded himself in mystery; lived invisible in an immense palace in the city of Miaco, surrounded by a little army of guards, entrenched behind a bulwark of superstition, more potent for his defense than all his soldiers.

"The Mikado himself is believed to be the lineal descendant of the last of four gods who succeeded the goddess Ten-sio-dai-zin, believed to be the daughter of the god who created the world. Of this divine race of sovereigns who have ruled Japan, the present Mikado is the 122d. When the 76th in this

long succession was on the throne in his secret place of thunder, that is, in the year 1141, disturbances arose which needed to be suppressed by the sword. The successful soldier, who became the general of the army which put down the insurrection, used his position as generalissimos have often done, to lift himself to power. This he did by severing the temporal from the spiritual prerogative, leaving the Mikado with his spiritual supremacy in his sacred city and palace, wrapped up in the power of his long and celestial pedigree, but stripped of all *immediate* exercise of temporal authority. Thus the power of the Mikado was divided between himself and the military emperor. For 716 years, up to the recent revolution in 1868, Japan had two Emperors, one visible and the other invisible, with certain acknowledged forms of subjection on the part of the temporal to the spiritual ruler.

"It would be an interesting but endless process of anatomy, to pursue into its details the complex constitution of this old government, which has worked longer than any other in human history, without more than one great change deserving the name of revolution. We refer to the revolution *set up* in 1142, and *upset* in 1868. The former change set the Tycoon on a throne nearly as high as that of the Mikado; the latter laid prostrate the Tycoon and put the Mikado on a solitary throne, by restoring that limb of his prerogative which was broken in the twelfth century.

"We cannot enter in this article into the growth of sentiment which, by gradually advancing among the ruling class, prepared the way for the abolition of the Tycoon's power. The facts, however, must be noted, as essential to the briefest narrative, that the old feudal aristocracy of Daimios and Siomios (the higher and lower grades of provincial governors) have been to a large extent superseded, and that an imperial parliament is on the eve of being elected, which will ere long, if the experiment succeed, exalt the mass of the people from a position of serfdom to the exercise of political rights; and will turn their mechanical education, in the arts of reading and writing, into mental and moral discipline, preparing them for a religious revolution, infinitely more benign than any political change can ever help them to conceive.

"If we enter into Japan now, when the people call us to 'come over and help them,' when Providence opens the way, and when the Lord of missions bids us go, there are the best of reasons why we should be hopeful of success among the people. Their repugnance to foreigners, too largely founded on their fear of Jesuitical treachery and mercantile rapacity, will quickly yield to the more genuine and just procedure of Americans and Europeans promoting trade and propagating Christianity. The unscrupulous cupidity of Portuguese and Dutch traders, and the political ambition and tortuous policy of Jesuits, under the guise of Christianity, cannot repeat themselves.

"The call to enter Japan is new and almost startling. If it be a duty to ask for the opening of wide and effectual doors into great populations heretofore inaccessible, and if the prayer be answered, the Church has no choice but to enter in at these doors, so long as they stand open. The Japanese people are receptive and impressible. Their ambassadors are visiting the Western nations in quest of truth in every form. Our commerce has no difficulty in interpreting these things as a call to go. Is Christianity alone to be timid and calculating, lest it should land prematurely in that field."

An article from Mr. Davis — “One Year in Japan,” — indicating the rapidity with which changes are taking place there, and the greatness and promising nature of those changes, was published in the “Herald” for April, page 113, and may well be read as a sequel to the foregoing. And another most notable step in the line of progress is now announced. A note from Japan, dated February 22, 1873, and received at the Missionary Rooms March 31, says: “The news, which you have doubtless received by telegram ere this, that the Government has abolished all the edicts against the Christian religion, is indeed true. Now, there is no law forbidding any one to read the Bible or become a Christian; and in this quiet way religious toleration is virtually declared.”

MISSIONARY ASPECT OF THE WORK IN AUSTRIA.

BY REV. E. A. ADAMS.

In conversations with brethren at home, just before I left America, I received the impression, very decidedly, that this was not regarded as a real missionary field. It was supposed that the self-denials and deprivations would be fewer and less trying, and that the advantages would be such as to render it a very desirable field of labor viewed even from a completely worldly stand-point. These opinions have been more than once expressed to me.

I have no thought that such ideas are entertained by yourself or by the Prudential Committee, but my feeling is that there may be those who would respond to a call to come here, who would not as willingly go to other places, and chiefly because of the supposed temporal advantages which this field possesses.

There are indeed certain obvious worldly advantages to be secured in coming here, which could be had in no other field. Among these will naturally suggest themselves, the fact that Austria is becoming more and more a resort for tourists; that many people from England and America are taking up their abode in the cities; that it is a land possessing many objects of historical interest and much beautiful natural scenery; that its prevailing language is one which presents peculiar attractions to the scholar; and that a residence within its territory would be a means of intellectual culture, and perhaps of rest from exhausting labor. But there is another side which should be presented, lest some one should come induced by these advantages, and find himself so seriously disappointed as to cripple his labors. I wish to say something of this “other side,” not to discourage any one from coming, but that the position of things may be understood.

However beautiful some portions of Austria may be, it is not likely that many of the missionaries who come to this field will be located in the pleasantest places. . . . The common opinion is, that as we are to work among a civilized and in some sense a religious people, our work will be far easier than in heathen lands. To me, never before away from America, it is a constant matter of surprise as I observe how low, degraded, and vicious many of this people are. I should hope that children would not be exposed to worse influences even in distinctively heathen lands. Again, it is becoming more and more clear to me that we cannot expect to work here very long without coming into

collision with existing institutions. A church nominally Protestant that is almost wholly gone over to unbelief, a state of public opinion that renders any kind of manual labor almost a disgrace, which allows women to be compelled to do the hardest work, and a government which, though perhaps becoming liberalized, is still administered almost wholly without regard to the lower classes, — these facts indicate a condition of things that the gospel must change. We shall preach, of course, as we ought, the simple gospel, and not aim directly at any of these changes; but if the Holy Ghost makes the preaching powerful, there must be visible outward results.

Perhaps I make too much of these hindrances, but they seem to me really to exist, and, if so, they should be taken into the account. And so far as I am concerned, I do not feel that they discourage me in the least. I am sure that the Lord of Hosts is mightier than all who can come against him.

Thus I have no idea that we need a different class of men here from those who are needed in other places. Just the same self-denying, devoted men are needed here as in other missions, and, indeed, in all the churches at home. Men who go where they go, and do what they do, because the love of Christ constrains them; men who think of self and selfish interests last, and of the cause of Christ and of humanity first.

That they should be men of intellectual power and culture; that they should be self-reliant and independent men; that they will need such faith in God as will enable them to wait till he brings forth results, and not, in their haste to do large things, be deceived by the character of those among whom they labor; that they should be prudent and careful, and at the same time ready to bear responsibility; and above all, that they must be men filled with the Holy Ghost, who know no other will than God's, and who decide to come here because they are satisfied that they are called by God himself, — that they should be such men is of course true. I cannot but feel that, however much intellect is needed here, our great need is of men who are willing to be led by the Holy Ghost, and who come intending thus to be led without seeking their own selfish interests. I write all this because I feel utterly incompetent to do even a share of this work myself, and would have my weakness supplemented by the strength of those who shall in the future be sent out.

I am quite sure that you will at once see, that this letter has come partly, at least, out of my own experience; but I thank the Lord that he showed me the real state of the case so clearly before I left home that I have not experienced a single pang of disappointment. And I wish, both on account of the happiness of the individual and for the good of the work, that no one who comes here may be disappointed. And it is because I think that there are those who would be inclined to come who might be disappointed on their arrival, that what I have now said has seemed to me important to be said.

PRAGUE, BOHEMIA, *January 20, 1873.*

DR. SEELYE'S VISIT IN INDIA.

MR. HARDING wrote concisely from Bombay, January 20th, in regard to the visit of Prof. Seelye in India. The facts have already been noticed in the "Herald," but for various reasons this letter should find a place in its pages.

"The friends of Dr. Seelye who have followed him with their sympathy and prayers, will expect some report of his labors in Bombay. It will be remembered that, at the earnest invitation of our mission, he consented to pause here in his journey for a season, and undertake an experimental work among the English-speaking natives of this city. Most of this class, for various reasons, stand aloof from the ordinary influences of Christian missions. Some are indifferent, nearly all are skeptical, while others are hostile to Christianity; and many, perhaps from a kind of patriotic pride, refuse to yield to the religion of their conquerors.

"It was believed that Dr. Seelye was specially fitted to influence this important class of the native community; and it was hoped that he might induce some, at least, to attend to the claims of Christianity, who had not hitherto been reached by ordinary methods. In this hope we have not been disappointed. Dr. Seelye has been here only about two months, yet it is evident that a real, and we trust a permanent, good has been effected. His public lectures have been well attended by those we desired most to reach. The lectures have been a clear, bold, and powerful presentation of the vital truths of Christianity; and these truths were shown to have such a foundation in human nature and experience, that they must apply not to any particular class or nation, but to all mankind. The various subjects, though often of a nature to excite opposition and hostility, were handled with so much ability and with so much genuine courtesy, that criticism was, for the time at least, disarmed, and the audiences seemed to be carried along with the speaker.

"Besides these public lectures, Dr. Seelye has had many opportunities of meeting smaller or larger companies of natives at private houses, for conversation and discussion. Some of these conferences have been intensely interesting. Doubts and objections were frankly stated. The deepest points in theology were several times touched upon. Of the doubts and difficulties some were evidently indigenous, and some were imported from Western skepticism. It is, however, surprising to see how the human heart, in its opposition to God, everywhere and in all ages lights upon essentially the same objections.

"It should be added that the natives always manifested a friendly, and generally a fair spirit in these discussions. Dr. Seelye has several times met the prominent men of the Brahmo Somaj party, and once at the house of their president he met nearly all the members of that society. The main subject for discussion that evening was the divinity of Christ.

"On the whole, the impression of the public lectures, and these more private discussions, has been only good. There will hereafter be, among the educated natives, a more kindly and respectful attitude towards Christian truth and Christian work; and this class will, I believe, be more accessible to Christian influences. We have also reason to hope that some have received deeper impressions, that may, under divine influence, lead them on to a new life in Christ Jesus.

"In addition to these efforts in Bombay, Dr. Seelye spent a short time in Ahmednuggur, and while there delivered two lectures to the educated Hindoos. Our missionaries speak with great satisfaction of his visit there, and of the good impression made.

"In returning he stopped in Poona, and by invitation of a Brahmin, the head

master of the government high school, delivered a lecture there. So much interest was manifested, and such an urgent request was made for another lecture, that he remained and addressed them the second night. These lectures were given in the old palace of the ancient kings of the Deccan, an immense court, now used for the government school. The natives of Poona had probably seen accounts of Dr. Seelye's lectures in Bombay, and hence they came out in very large numbers to hear him, and much enthusiasm was manifested.

"At the request of many parties in Bombay, Dr. Seelye has consented to write out, for publication, four of the lectures delivered here. This involves considerable extra labor, but it will give a permanent and far more extensive influence to his work here, than it could otherwise have had; for the lectures will doubtless be read in all parts of India. The preparation for the press is nearly completed, and in a few days our dear and honored brother, who has given us such substantial aid, will leave us for the home-land. We are thankful to him for coming, we are thankful to Amherst College for sparing him for a season, and we cannot but hope that this experiment, that has been in all respects so satisfactory, may lead some other one, whom the Lord has fitted for such work, to 'come over and help us.'"

REV. ARTEMAS BISHOP.

ONE after another, the venerable laborers, whose lives of faithful service have done so much for the people of the Sandwich Islands, are passing away. The death of Mr. Bishop, one of the second company who went as missionaries to those islands, was mentioned in the "*Herald*" for February. The following notice of his life is gathered from a sermon preached at Honolulu, on the Sabbath after he died, by Rev. Dr. Damon:—

"The Rev. Artemas Bishop was born in Pompey, N. Y., December 30, 1795. Hence, in a few days, he would have been seventy-seven years old. He graduated at Union College in 1819, and at Princeton Theological Seminary, in 1822. After marriage, with Mrs. Elizabeth Edwards, of Boston, he embarked, in November, 1822, at New Haven, with the first reinforcement of missionaries destined for these islands. Among his associates were the Rev. Messrs. Richards and Stewart, Mr. Chamberlain, and several others. At his embarkation a large concourse assembled, and then was sung, for the first time, the hymn written by William B. Tappan, which has been so oft repeated:—

" 'Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom.'

"The company landed at Honolulu on the last Sabbath of April, 1823, and Mr. Bishop was stationed at Kailua, there to become the associate of the Rev. Asa Thurston. Having acquired the language, he became associated with Mr. Thurston in the work of translating the Bible. Together, they translated the books of Genesis, Numbers, and Deuteronomy, and the Epistles of Paul to the Romans and Galatians; while alone, he translated the 2d book of Samuel and the 1st of Chronicles.

"After remaining about twelve years at Kailua, he removed to Ewa, on the

island of Oahu, where he labored for about twenty years with great usefulness and success. While residing at this station, he translated 'Pilgrim's Progress,' and many other books. His accurate knowledge of the Hawaiian language always gave him authority in all matters involving questions of criticism and translation. His fondness for study, reading, and literary pursuits was preserved to the very close of his career. He was wont to take cheerful views of life, ever looking on the bright side of all subjects. There was a golden thread of quiet humor interwoven into the texture of his mind. Solomon says, 'A man that hath friends, must show himself friendly.' He was one of those friendly, genial, and companionable men whose presence does not chill, but warms society.

"It is quite remarkable, that with the rapid tide of travel rushing past our islands, he never should have left them after his arrival, except on a visit as delegate to the Marquesas mission, in 1858. He never rode upon or saw a railroad, or witnessed the operation of the telegraph. Few men, however, were better acquainted with the progress of scientific discovery. Emphatically might Goldsmith's description of the Vicar, in the 'Deserted Village,' apply to him, while officiating, for nearly forty years, as a missionary at Kailua and Ewa:—

"A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change his place.
Unskillful he to fawn, or seek for power,
By doctrines fashioned to the varying hour;
Far other aims his heart had learn'd to prize,
More bent to raise the wretched than to rise."

"It is quite impossible not to admire the life of such a veteran missionary, who left his country fifty years ago, and after voyaging around Cape Horn, settled down among the Hawaiians to learn their language, assist in reducing it to a written form, and then spend a long lifetime in preaching and laboring among this people. His thoughts have become their thoughts. By means of the sermons which he preached, books and hymns which he wrote and translated, and above all, by the life which he led, his own life-thoughts have become interwoven and intertwined with the life-thoughts and literature of Hawaiians.

"As a minister of the gospel, he necessarily made the whole Bible his life-study, but when he ceased from the active duties of the ministry, and enjoyed time for calm reflection and meditation, his mind dwelt almost exclusively upon the prophetic parts of Scripture, and especially upon the Book of Revelation. It afforded him unspeakable satisfaction to contemplate the future triumphs of the gospel as unfolded in these prophetic portions. He had no doubts and misgivings upon the subject, but from his extensive reading of history, and the progress of the nations in science, art, religion, and civilization, he confidently anticipated the universal spread of Christianity over the whole earth."

MRS. MERCY P. WHITNEY.

THE following is from the Honolulu "Friend" of February 1:—

"It becomes our duty to record the death of another of those pioneer mission-

aries who came to these Islands when the people were savages, and the voyage hither was 18,000 miles, around Cape Horn. Mrs. Mercy P. Whitney died at Waimea, Kauai, December 26, 1872, where she had resided since the summer of 1820, or during the long period of more than half a century. She was born in Pittsfield, Mass., August 14, 1795, and came to these Islands in the first company of missionaries. Mr. and Mrs. Whitney, on their arrival, were stationed on Kauai, in consequence of a son of the former king of that island having accompanied the missionaries on their voyage from Boston, where he had been educated. This young man, George P. Kaumualii, on his return, was kindly welcomed by his father, who made provision for the missionaries destined for the island of Kauai. Mrs. Whitney labored there with her husband until his death, in December, 1845. After his death she preferred to remain at her early home. It has always been her practice, however, to visit Honolulu once a year, at the annual meeting of the missionaries in May or June. She continued this practice when the infirmities of age would indicate that she should have ceased voyaging among the islands. Her interest in the welfare of the mission was abiding to the last, as indicated by her will, bequeathing her late residence to the native pastor of the Waimea church, and one thousand dollars to the American Board."

A CALL TO THE MISSIONARY WORK.

By REV. H. N. BARNUM.

[About to leave America again, returning, with health by no means as vigorous as could be wished, to the work in Eastern Turkey to which he has consecrated his life, Mr. H. N. Barnum sent the following article to the Missionary House. It is published in the hope that its words of truth and soberness may not be wholly lost upon young ministers and theological students.]

What is a call to the missionary work? "A fitness for it," is the answer sometimes given. In other words, a man who is qualified for the work to be done, and who can go, is morally bound to go. This principle, if strictly carried out, would unsettle many a pastor, and swell the missionary ranks with a large number of those who never so much as raise the question of personal duty to the heathen. Can such a principle be justified?

As the work of the foreign missionary is chiefly the laying of foundations, the originating and shaping of agencies designed to evangelize and civilize the nations, it is one of peculiar difficulty, and needing special qualifications. Not all successful ministers would be successful missionaries. There are many others who would be useful abroad, but who are providentially hindered from going — whose path is hedged up with insurmountable obstacles. This leaves a large class of young men in the ministry, or about to enter it, who have the needed qualifications, and who could go if there were a settled purpose to do so. What shall be said of such? Shall they go? I think that the Master would have us answer in the affirmative; because —

1. It is eighteen and a half centuries since he commanded that the gospel should be preached to *every creature*. The early disciples began to execute the

command, and they received divine aid, according to the promise. They labored amid difficulties of which we know little, and had scarcely any of the helps which we have; yet the gospel spread with wonderful rapidity, and would have become universally known, except that the church became worldly and apathetic, and neglected this duty. The result is, that we have to-day the spectacle of nine tenths of the race — a number much larger, numerically, than when Christ uttered the command — living in a state of spiritual darkness almost as gross as existed at that time; to say nothing of the untold millions who have perished during the interval, but who might have been saved except for this criminal neglect. This command has lost none of its force with the lapse of time, but every year has added to its emphasis.

2. The increased facilities for reaching all the tribes of men — the *ability* to do them good — add greatly to the responsibility. There never was a time when the external aids were so many, and when the hopefulness of effort to evangelize and civilize the world was so great as now. Doors are wide open everywhere. The ends of the earth are brought together. Intercommunication is easy. The press, science, and art, are all ready to be laid under tribute. Protestant nations occupy a controlling position, and give a sort of *prestige* to those who would carry the gospel abroad. The force of this argument is greatly increased by the fact that all these facilities are equally open to the adversary, and that he is straining every nerve to preoccupy the ground in such a way as to shut out the gospel.

3. The condition of the unevangelized nations makes the case overwhelmingly urgent. I shall not attempt to draw the picture. No man can do it adequately. To say nothing of their spiritual state, and their prospects for eternity, their wretchedness for the life that now is, is fitted to move every philanthropic heart. There is no agency which is so well adapted to improve their temporal condition as the gospel. It is cheaply and easily applied, and it brings in its train — the history of every modern mission proves it — all the blessings of civilization. This motive alone, if there were no other, this power of the gospel to make *men* out of beings who are little more than brutes — to make happy, refined, noble men — this alone, if it were only appreciated, would rouse philanthropists to action everywhere, even such as are not Christian. But this is the lowest motive. Every one, among all these millions, has a soul above all price. It is hopelessly lost, not because there is no way of saving it, but because he does not *know* that there is. It is true that multitudes are perishing here too, but it is in the midst of an abundant supply; while abroad the famine is absolute and without remedy, except as we carry to them the bread of life. Here are the Bible, a great Christian community, books and schools, light everywhere and abounding, and scarcely anything which in the comparison can be called darkness, except by a willful shutting of the eyes; while abroad are whole tribes and nations benighted, yet almost literally waiting for the light; who not only do not know the truth, but who could not know it if they would. Here, with all the other sources of light which exist, and with thousands in other professions who might be and probably ought to be in the ministry, there is said to be an average of one evangelical preacher to every six hundred of the population; while there, including all from every Christian land, there is only one missionary to every half million souls — and that, too, in the midst of ignorance and deg-

radation that are appalling. Here, the work of the preacher — multitudes of preachers having given the testimony — is largely to invent new methods of dressing up familiar truths in an attractive style, to urge and persuade men to do what they already know to be duty, and to endeavor to keep the churches along about as they are, with little hope of extensive growth; but the work of the missionary is to tell the simple story of the cross, of sin and the remedy, to men who never heard it before, to originate evangelizing and soul-saving agencies in large districts where none now exist, and to introduce the leaven which is to transform the whole mass. If the *needs* of men have anything to do in settling this question, and if grand opportunities, and a man's ability to make the most of himself — to do the most good — are to decide the sphere of his labor, have we not something to guide us here? Can there be any higher privilege than this — any higher joy on earth than that of seeing whole communities of degraded men rising to a higher plane of living through the incoming of a Christian civilization, and to have a share in it?

If we take everything into the account, can there be any question that this is the great work of the church, from which no exigency, however pressing, should turn her aside? The missionary work has been prosecuted, hitherto, too much as something incidental, and not as a great and all-absorbing *business*. Many seem to fear lest disaster should come upon our home interests by greatly enlarged efforts abroad. But the history of all Christian enterprises shows that there need be no fear of this — that there is no way so sure of blessing ourselves as by forgetting self in a measure, and laboring for others. The wisest observers confidently assert that the sending of men abroad — the best men, those who are occupying the most important positions — is productive of greater good here, by the reflex influence which is exerted, than their direct labors here would be likely to effect; that is, saying nothing of the good to be done abroad, good and not harm is to be expected, on the whole, here at home, from becoming a foreign missionary. I am sure that there is nothing which would stir the churches like a sudden uprising of hundreds of the best and most devoted men to go to the heathen. It might exceed the present ability of the missionary boards to provide for such a number, but the spirit which it would beget among the churches would supply the means needed to send them forth.

The cry for men — men of the widest experience — has been ringing through the land for years, with the assurance that there shall be full scope for the exercise of every gift, and that a work is ready to the hand, to fill the heart and soul, — such as cannot be found in a Christian land; and yet there is a strange reluctance to go, or even fairly and faithfully to consider the question of going, and a singular readiness to be turned aside by minor considerations. The present urgency and stress for men are very great. I believe that were the church fully awake to its obligations, it would be possible to give a saving knowledge of the gospel to all men during the present generation. New missions are organizing. Important interests in the older missions are at stake from the want of reinforcements. Laborers have fallen, and others are failing from over-work. The exigency is a serious one. Who will heed the call, and say, "Lord, here am I, send me"?

HELP NEEDED FOR THE NEW WORK.

WHEN the Board resolved, at Salem, to extend its operations to papal lands, it had reason to believe that the means therefor would be gladly furnished. The last financial year fully realized the expectations of the Prudential Committee; but they are obliged to confess that the present year has disappointed them. Though the work which they have undertaken has constantly enlarged, the contributions have actually diminished. The amount received for this work from September 1, 1872, to April 1, 1873, was \$7,293.17, or but little more than \$1,000 a month; the disbursements for the same period were \$21,103, or \$3,000 a month. It will be seen, therefore, that the balance of \$7,210.66, with which the year began, has been exhausted, and a considerable debt incurred.

It is supposed that the expenses from April 1 to September 1, 1873, will be about \$2,500 a month. Hence, if the year is to close without a deficit, *the income during these five months will need to be \$19,000, or nearly \$4,000 a month.* It is earnestly requested, therefore, that this amount be remitted to the Treasurer. The reasons for this plea appear to the Committee exceptionally strong.

1. *The changes which are taking place in Roman Catholic countries* have a special significance for the friends of evangelical progress. If any one had predicted, seven years ago, what we are now permitted to see, he would have been reckoned an unreasoning enthusiast. What constant and terrible humiliations have been inflicted, within this brief period, on the papacy and its adherents! Austria, France, Spain — what changes have swept over them! Nay, the Holy Father himself has been given up to strong delusions, to the end that he might propound a lie, and ask the world to believe it, and then see the hand that upheld him paralyzed forever! Never, surely, could the churches which sustain the A. B. C. F. M. have been called to this new form of evangelism in circumstances so favorable and so stimulating.

2. Not only is the time favorable, *the fields which have been thrown open to us are as promising as they are important.* Within seventeen months from the meeting at Salem, the Committee were able to report five missions actually commenced, all of them, it is believed, auspiciously commenced, and all of them destined to exert a transforming influence upon multitudes who have received "another gospel, which is not another." If the Committee had been asked, on the 1st of January last, to name the stations which they regarded as the least hopeful for the present, they would have referred, perhaps, to Santander in Spain and Guadalajara in Mexico. And yet the Lord has set before the brethren in both of these places, apparently, "an open door, which no man can shut."

3. *The plan which our fathers contemplated at Farmington, in 1810, is now complete.* In framing the constitution of the Board, they purposely left themselves free to undertake any work, outside of the United States, to which the Lord might call them. There was no mention of any race or religion, in any part of the world, which they might not seek to evangelize. They intended, rather, to clothe the new organization with the fullest competency to preach the gospel to Pagans, Mohammedans, Jews, Oriental Christians, and Roman

Catholics. It was for this reason, that the Board instructed the Prudential Committee, in 1813, "to make inquiry respecting the settlement of a mission at St. Salvador, Brazil;" and that, in 1823, it sent two missionaries to South America, in the hope that a field might somewhere be found prepared for their occupancy. But the set time had not come. Now, however, all things are ready; and we can almost hear the God of missions saying to his people, "Let every man go up straight before him."

MISSIONS OF THE BOARD.

Mission to Spain.

THE CONGREGATION AT SANTANDER.

SOME letters sent in January, by the brethren in Spain, were lost — did not reach the Missionary House. A note from Mr. William Gulick, of Santander, dated February 3d, refers to one of these letters, and briefly notices the wonderful increase of his Sabbath congregation, from five in November, to two hundred and fifty. (See "Herald" for March, page 95.)

"I wrote on the 27th ultimo, that at our last services a company of almost two hundred were present, putting us at our wit's ends to accommodate them in our narrow private quarters. I devoted the greater part of last week to the search for some room, or hall, that might serve us permanently, but was not successful. I have, however, got the promise of a public *sala* for next Sabbath, and perhaps some following ones — at hours, however, that do not well suit us. For our yesterday's use, a French gentleman, occupying the first floor of the house in which we live, very kindly offered us a large store-room on the ground floor of this building. It was filled to its utmost capacity, there being present about two hundred and fifty persons. About three fourths of them had to stand, but they were perfectly orderly, and listened closely."

BARCELONA.

Dr. Luther H. Gulick, writing from Barcelona, January 27, mentions that he had just "moved" for the third time, and says: "I hope we have at last got into the right place. To be once more in the enjoyment of the Christian privilege of having

a house 'by and to ourselves,' is a luxury we can now appreciate as never before; and it is a very important fact for the welfare of the school, which goes on hardly interrupted at all by the moving.

"It is a year to-day since we crossed the Spanish frontiers at Irun. I look back over the time with rather mixed feelings of satisfaction and dissatisfaction. I could wish I had made more progress in the language, that I had come more in contact with the people, and that I had been able to accomplish more for the cause. But, on the other hand, I feel that I have laid a good foundation in the language, which by another year will, I hope, come to something available (that is, audible); and it may be pleaded that the perturbed state of the country has made it an unfavorable time for general missionary work."

He mentions ways in which he hopes his influence has been for good, notices aid rendered to sundry evangelistic agencies in Spain, and efforts by himself and others to increase the sale and distribution of religious books and tracts.

European Turkey Mission.

WORK OF STUDENTS — OPPOSITION AT PANAGURESITE.

MR. LOCKE wrote from Samokov, December 30th: "Some two months since, we thought best to suspend the recitations of the male seminary for a week, and send the students out two by two, to spend a Sabbath in four or five of the towns, from four to sixteen hours distant from this city. It seemed to give a fresh impulse to all.

Their accounts, limited to five minutes in the weekly prayer-meeting, on their return, were eagerly listened to. Last Thursday we sent them out again, *i. e.*, all of them able to go. Two of our most talented ones are sick. There are now thirteen pupils in the seminary. Whether all of them will continue through the year remains to be seen.

"Three weeks ago to-day I was called, at an hour's notice, to go to the village of Panagureshte, sixteen hours distant (referred to on page 15 of the "*Herald*" for 1868), to see about the burial of the second child of one of our booksellers, who is a resident of the village. As the case was very urgent, the child having been dead over twenty four hours when the news reached us, I started at half-past two P. M., and traveled all night, in company with the father—who *happened*, as men say, to be here—and a guide, a relative of the father. The story of our struggle to obtain a burial-place for the Protestants might be told at great length; but suffice it to say here, that by a series of remarkable providences, after a severe contest lasting a day and a half, a lot was obtained and the child was buried an hour before sunset, on the fourth day after its decease.

"More determined opposition on the part of the people I never saw. For two days the citizens did nothing else but try to circumvent us. So completely was all work given up, that during those two days not a priest was found to read prayers in the churches. The truth is well known in the place, and we look and hope for a speedy advance of the work of God. There are now two men and some three or four women there who are not afraid to be called Protestants, and so far as I could judge, they honor the name. There are none but Bulgarians in the place. The citizens take great pride in this fact, and are determined not to allow any but those in full sympathy with them, as regards matters of government and faith, to reside there. More than all others are the Protestants to be guarded against."

(370 miles south-southeast of Constantinople), to a friend in Massachusetts, sent to be read also at the Missionary House, gives a very interesting account of movements among the Greeks in that vicinity. The letter was dated at "Talas, near Cesarea, December 12, 1872." Only a few extracts can be given here:—

"The work of the Lord among the Greeks of our field has, of late, assumed a very interesting phase, and we trust the day of more rapid progress is near. We have in the Cesarea field a very large number of Greeks, and some of the largest, finest towns in this immediate region, are occupied largely by this class. They are a shrewd, enterprising people, everywhere engaged in trade of some kind. Large numbers of them spend most of their time in Constantinople, Smyrna, Tarsus, Adana, and other large places, leaving their families in these villages. Some return to spend the winter every year, while others return only once in three, five, seven, or eight years. In Zinjirdere, a large Greek village only three miles from us, are some fifteen Protestant brethren; but these, with sometimes one or two exceptions, leave the place for traffic every winter, though most of them return to spend the summer.

"Within the year, a new bishop has been appointed for this region of ancient Capadocia, to fill the vacancy occasioned by the death of the former incumbent, who was nearly a hundred years old. You may be aware that this bishopric ranks next to Constantinople, as being the same formerly presided over by Basil, bishop of Cesarea. This newly appointed bishop, feeling it his duty to preserve intact the large flock committed to his care, and to rescue, if possible, those who had left the *old way*, and had been led astray by 'false teachers,' began at once a series of vigorous efforts to extinguish Protestantism.

"And what is the result of all this effort? Its full results do not yet appear, but it is evident that the Lord is overruling it for good. It is awakening a spirit of inquiry, and leading some, at least, to examine the truth for themselves. People will, of course, inquire, 'Why does the bishop persecute the Protestants? Wherein do they differ from us?' And

Western Turkey Mission.

WORK AMONG GREEKS NEAR CESAREA.

A LETTER from Mr. Bartlett, of Cesarea

all this inquiry will help to spread the light, and to dispel the darkness."

PROGRESS AT TALAS—CASES OF PERSECUTION.

"Here in Talas (only three or four miles from Cesarea) we have much to encourage us. This large place, of at least ten thousand inhabitants, four years ago was almost wholly in darkness. There were then three Protestant brethren, with the family of one of them, and these had suffered great persecution. But now there are eleven persons who have united with the church in Cesarea—nine of whom are Greeks, and a Sabbath congregation of not less than one hundred, and often more; while many are searching the Scriptures who have not yet identified themselves with us.

"We have here, just now, an interesting case of a young man, the only son of his mother, and she a widow. Last year, while in business in Constantinople, he received the truth, and appeared so well that the missionaries sent him to Broosa, to begin study preparatory to entering the seminary at Marsovan, if he should be found worthy. He is a native of this place, and has recently come home, but only to receive the most bitter persecution from his mother and other near friends. He lives in one of the wealthy quarters of the town, where the truth has gained no footing, and the most flattering offers, and many threats, have been made to induce him to return to the mother church. But he is firm. His mother is almost crazy over the 'loss' of her only son. She will sit and wail for hours, beating her breast, and threatening to put an end to her own life. The other day she took his Bible and Hymn Book and gave them to a priest, who concealed them for several days. She is constantly tormenting him in one way or another. He is calm and firm through it all, and invites the priests and teachers to reason with him out of the Scriptures. But none are willing to engage in discussion, knowing well their own ignorance of the Word which he handles so skillfully. We expect him to continue his studies, and hope he will become a faithful and successful laborer.

"Another case of persecution is that of a poor shoemaker, whose wife is bitterly opposed to the truth. He is also somewhat dependent upon a single rich man, who does all in his power to keep him away from us, and at one time, last summer, beat him cruelly. He is fully in sympathy with us, but for a few months has not attended our service. He says, 'I have a wild beast in my house, and wild beasts are all around me, and what can I do?'"

A PRAYER-MEETING UNDER DIFFICULTIES.

Writing to the Secretary of the Board a month later, January 14, Mr. Bartlett says:—

"If you read my letter to Dr. —, a few days ago, you will be prepared for another chapter so soon. The young man to whom I then referred as being severely persecuted by his mother, had invited us to meet at his house and hold a prayer-meeting, on the last evening of the week of prayer. As I said, he is the only child of his mother, and she a widow. They live in the upper part of the town, in a wealthy quarter, though poor themselves, and some of their neighbors have been very bitter towards the Protestants. We had some doubt about the propriety of attempting to hold a meeting where we were almost sure to meet with opposition, and possibly with violence, but our young brother was very urgent, and we consented. As he had requested that we should all come *in a body*, a company of brethren and sisters met at our house, and at the appointed time we proceeded, in the bright moonlight, up the long, steep hill, to the house where we were to hold the first prayer-meeting ever held in that part of the town. As we approached the door we heard confusion within, and as we entered, we were met by one cursing and swearing in a most frightful manner, intending, evidently, to oppose our entrance, though not daring to lay violent hands upon us. This person was a woman dressed in men's clothing, which habit she has worn for many years. She is notoriously rough in manner, and profane in language, associating much with the lowest class of men, and is often employed to sing songs, and

to amuse others with her profanity and vulgarity. She had evidently been called to withstand us and oppose our entrance, since, whatever insults *she* might offer, as *she* is a woman, the law would not touch her. We were not disposed to listen to such remonstrance, and entering the small room were warmly welcomed by our young brother, and seated ourselves around the room upon cushions laid upon the floor. Behind us followed a crowd of women in the greatest confusion, some crying one thing and some another, and heaping upon us the most shameful insults, in language fearfully profane and vulgar. Then appeared the persecuting mother, and in a perfect tempest of rage ordered us to leave the place, cursing us all, and especially one of our number, who had been the means of her son's conversion at Constantinople. The young man vainly attempted to remonstrate with her, but she would listen to no entreaty, and left the room in a rage, while her son repeated the words of the Saviour, 'Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.' All this while, the crowd of women at the door were swearing and shouting and laughing, in the greatest possible confusion. Before we had time to begin our services the frantic mother returned, and with loud voice and wild gestures accused us of ruining her son, and finally, with a shriek of distress, fell to the floor, as if in a fit of hysteria; but with the help of others she soon rose and left the room, and we saw her no more.

"In the midst of this confusion several men came in, and saluting us respectfully, seated themselves to listen, and when we left they thanked us for coming. It was not without frequent interruptions that a hymn was sung, two brief exhortations made, and three prayers offered — one by the persecuted young man himself, in which he seemed to draw very near to the throne of grace and gain strength from on high. The crowd of women continued their clamor, sometimes cursing and sometimes jesting and laughing, though at very brief intervals perfect silence would reign. At length, as we rose to sing the doxology and close the meeting, one

woman in the crowd amused the others by a dance, in true Oriental style. With many thanks from our young friend, and with kind words from several who had listened patiently, we dispersed, the boys pelting us with snowballs as we descended the hill.

"In all this affair, we were pleased to see the respect shown us by the *men* who were present, and I doubt not we should have received civil treatment from the men of any other quarter of the town. But the *women* are exceedingly ignorant, very few being able to read, and believe just what they are taught by their priests, who are almost as ignorant in regard to religious truth as themselves. Only yesterday I had a long conversation with an Armenian priest, who acknowledged that he had no Bible in his house!

"We have hope that this persecuting mother will yet yield to the power of the truth and become a follower of Jesus. The wives of several of the brethren here have at some time almost as bitterly persecuted their husbands, but they have yielded one after another, until now we have an earnest band of Christian sisters laboring for Christ and for souls.

"The work of the Lord here in Talas is very encouraging. Our congregations are large and attentive, the brethren and sisters are active and earnest, preaching Christ everywhere, as they have opportunity. Reports from other parts of the field are also encouraging. Brother Farnsworth is spending several weeks among the villages to the north and east of our central station, while I am giving daily instruction to a class of eight or ten young men, candidates for the ministry."

A GREAT CHANGE.

"Did we ever write you how, a year ago, Mrs. Bartlett and Miss Closson were insulted and driven away from a certain house where they were calling? They had called to see a woman with whom they had conversed at another place, and who had manifested an interest in the truth. But they were hardly seated when a Greek priest came in and ordered them to leave; insulting them in the most shame-

ful manner, and even laying hands on them to hasten them out of the house, while a crowd of women and boys added to the priest's violence their own taunts and jeers. You will now be pleased to learn that this week, by special invitation, the Protestant sisters, with some of the missionary ladies, held a prayer-meeting in that same house. Twelve women from that quarter were present, and listened very attentively; and when they left, begged them to come again and hold another meeting. The woman of the house is now a firm Protestant, attending every service on the Sabbath and during the week, and manifesting a very lively interest in the truth. Thus the heaven is working, and the seed of divine truth bearing fruit."

MANISSA — THE WEEK OF PRAYER — SELF-SUPPORT.

Mr. Baldwin wrote from Manissa (28 miles northeast of Smyrna), January 15: "Last week was the week of prayer, and meetings were well attended by all the brethren and by a number from outside. It was a pleasant and profitable season, I trust, to us all. In connection with it we heard the voices of some of the brethren for the first time in public prayer, and it cheered us to see signs of their spiritual progress, and join in their simple, child-like petitions.

"At the business-meeting, new year's evening, moreover, we had substantial evidence of progress, in the fact that every one increased his subscription towards the preacher's salary, and in addition, contributed liberally towards a fund which is being collected to purchase ground for a Protestant cemetery. So far as I am able to discover, there is perfect unanimity and harmony of feeling and of purpose among all, and we enter upon the labors of the new year, so far as our relations with the native brethren are concerned, under the most encouraging auspices."

ENCOURAGEMENT AMONG THE GREEKS.

"As a rule, in nearly all the stations of the Turkey missions, the Armenians have been foremost in receiving religious im-

pressions; but Manissa seems likely to prove an exception. Here the spirit of inquiry is more manifest among the Greeks, and they form the larger part of the attendants upon our public services. It was not so at first, but quite the reverse. Then, large numbers of Armenians came, and some manifested great interest. Persecution, however, or rather the hostility of the Government, served to awe those who had begun timidly to search after the truth, and they have not yet overcome their fear of men.

"It is proper, too, that I should mention the indirect influence of our work over the Greeks, as manifested in the removal of an old Greek despot (bishop), for inactivity and inability to check the spread of Protestantism, and the appointment of a younger man in his place; and again, in the zeal they display in the matter of education. They seem determined to offer such facilities that none may be tempted to patronize our school. Accordingly, instead of inferior schools, with a scarcity of second-class teachers, supported from the general funds of the church, such as they had when we came here, we now find schools of a much higher grade, with better teachers and more of them, and the instructors of the boys' school giving lessons in their various departments to the more advanced girls.

"But in our efforts to overthrow false systems of religion, whose main strength lies in the ignorance of the people, we have every reason to be cheered and encouraged by every advance they make in the direction of educating the rising generation. Intellectual enlightenment breaks the power of superstition, and so long as we are the universally confessed instruments of this awakening among the people, we may hope and pray, in confidence, that many may be led to search after the reason of our influence; which manifestly does *not* result from anything we are in ourselves, but from the great cause which we represent, and the mighty truth which we defend."

OPENINGS WHICH CANNOT BE ENTERED.

Writing again January 24, Mr. Baldwin notices the little time he can find for tour-

ing, mentions one tour, with his colporter, encouraging indications at places visited, etc., and then says:—

“You see that new and inviting fields of labor are continually opening up before us, but alone as I am, I cannot even find time to *visit* them all. When shall our force be so increased that we shall be able to educate ministers and teachers for the many important cities in this vast field, and—while we shall not neglect to exhort and entreat men to be reconciled to God—our main work may be that of organizing, helping on, and guiding native evangelical efforts?

PERSECUTION AND ITS EFFECT.

“During the past week a new case of persecution has occurred. The new despot, of whom I spoke last week, is trying the influence of anathemas upon the Protestant Greek brethren. Although he has no jurisdiction whatever over them, he pretends to have, and because one of them, a flour-merchant, refused to obey his summons, he took occasion to pronounce an anathema of the severest sort upon him. None are to speak to him, or do business with him; the public bakers are forbidden to bake his bread and the millers to grind his flour; in short, every effort is made to coerce him to obedience.

“Such an interference with one’s private business on the part of a minister or bishop would seem strange enough in our country, but it is one of the favorite means employed by the ecclesiastics in this land to keep their weak and ignorant flock in subjection. I am much pleased with the noble stand this brother has taken, and the excellent spirit he manifests under what is, of course, a great trial to him. Although the despot intended by his anathema to injure the Protestant cause, God can and doubtless will make it a means of good; and already we begin to have the proof of this, in the influence it has had over the persecuted brother’s wife. She has not heretofore openly opposed her husband but on the other hand, she has not positively favored his renunciation of the Greek Church. Now, however, we hear that she joins him heartily in family prayer, and has begun herself to pray alone.”

Eastern Turkey Mission.

THE HARPOOT FIELD—SORE TRIALS.

Mr. Allen wrote from Harpoot, December 13, with reference to various matters, pleasant and unpleasant. He had recently visited all the out-stations in the western part of the field, and states:—

“We see much to cheer us in the midst of many trials, of a peculiar nature. For some time past a spirit of disaffection toward the missionaries has been growing, fostered, as it seems to us, by one disaffected man and his adherents. When we remember in what condition we found these people fifteen years ago, and contrast it with what we now see, it certainly is natural to feel that we have been the means, with God’s blessing, of a great change for the better. But instead of grateful recognition, some say we have done them more harm than good. The results of good Brother Walker’s life labor in Diarbekir are gathered up by Pastor T., entirely ignoring the missionary who actually sacrificed his life for that people.

“This spirit prevails somewhat among the men we have educated. The men who are known as friends to us are jeered at as ‘under the missionaries.’ There are men even of the graduating class of the present year whose minds are poisoned with this spirit. But do not imagine that we despond, though we *are* deeply pained to see manifestations of a spirit which must for a time be a hindrance to the work. I believe it is the Lord’s work, and that he will not suffer it to fail. How speedily would a powerful work of grace sweep away these cobwebs of prejudice, selfishness, pride, and ambition from the hearts of those who really love the Saviour. We will not forget where our strength lies.”

KUZZELBASH KOORDS.

“While at Chemishgezek I was much gratified to learn that our preacher and a Protestant brother had made a tour among the Kuzzelbash Koords. A great change has taken place among them during the last ten years. There are seven tribes, occupying for the most part the Anti Taurus range of mountains, from Erzroom

to Sivas. Many of them were formerly robbers, and rebellious against the government. They have been placed under a Caimakam by the government. He is chief of one of the tribes. Our preacher visited him and was received with great cordiality. The Caimakam expressed a wish that a preacher might be sent to preach the gospel to the people. We have now written to this chief, Yuseph Agha, expressing our readiness to begin work among his people. Our faithful helper Bedros has gone to examine into the state of the case. We shall hope soon to let you know what encouragement there is for commencing labor among that race. They are nominally Mohammedans, but there are many varying accounts of their religious belief, of which, doubtless, we shall have frequent occasion to speak in future letters."

A TOUR—MISS VAN DUZEE AT ORDO.

Mr. Parmelee, of Erzroom (150 miles southeast of Trebizond), reports a long tour by himself and Mr. Cole, in November and December last. He notices specially their visits at Gumish Khaneh, Karahissar, Kerasoon, Ordo, and Trebizond. Gumish Khaneh—"Silver Station"—they reached in five days. It is a place originally settled for silver mining purposes, "up a steep, wild gorge of the mountain," now decreased to about 1,000 houses. Here, Mr. Parmelee writes, "all day Sunday our room in the khan was crowded with attentive listeners to the word of truth"; and "there was a strong desire, especially on the part of the young men, that we should send them a teacher." The journey from there to Karahissar, an out-station of Sivas, of the Western Turkey mission, "occupied four days, over a rough mountainous region. Thence they started for the coast of the Black Sea, and "after three days of hard travel, over high mountains and rough roads," reached Kerasoon, a town of about 1,000 houses. Respecting Ordo Mr. Parmelee writes:—

"From Kerasoon we sent our horses along the coast to Trebizond, and taking steamer soon found ourselves among our friends in Ordo. Miss Van Duzee had preceded us by a month in this place,

and was doing a most interesting work among the women, some account of which she has already given you.¹ But the inconveniences of her residence there you cannot well conceive. To give you a little idea of it let me first describe the style of the houses of that city. They are built of wood, framed, and when finished are neatly lathed and plastered, both inside and out, with lime-mortar—having glass windows—the sloping roofs being first shingled, then tiled. But when a man is troubled with impecuniosity (a common disease of individuals as well as the government of this country), the mildness of the climate on the coast permits the occupancy of the house in a partially finished state; that is, the tiles are omitted from the roof, the plastering from the walls, and for glass in the windows are substituted rough board-shutters, which are necessarily open in the day.

"The house in which Miss Van Duzee had a room was of this class. Imagine the comfort you would get in such a place on a day like one of your cold, wet, Boston October days, with only a pot of coals to tantalize your longing for the genial warmth of your own quiet sitting-room. I said Miss Van Duzee had a room in such a house. I should have said she had a very small fraction of a room. At night she shared it with four or five members of the family, and during the day her room was the family kitchen, dining-room, and place of all work. To live in this way for weeks, without a moment's quiet, with no place of retirement, with no confidential companion, is a missionary trial which many of us would hesitate to incur. But Miss Van Duzee endured it bravely, cheerfully, and is now away on a second tour, after only ten days rest in her Erzroom home, working alone under circumstances even more trying than those I have described."

ZEAL OF THE ORDO PROTESTANTS.

"We found the Ordo community, though not materially increased in numbers since our last report, yet self-denying, and active for the welfare of Zion. They are anxiously looking to us to send them a

¹ See "Herald" for March, page 85.

pastor, for one half of whose support they are ready to provide. Until a pastor is found, they will pay \$60 in gold towards their teacher's salary. They have agreed also to collect \$80 to pay for the remaining unbought portion of the parsonage. In addition to all this, they are eager to provide themselves with a more suitable chapel. One brother, who is living in a partially finished house, such as I have described, said he would live in a stable if by that means he could help provide a fitting place for the worship of the Lord. They propose in the spring to prepare for building, though we have promised them a very moderate proportion of help. It was very gratifying to us to see not only the earnest labors of this people in their own behalf, but also their hearty appreciation of our efforts, which they took occasion to express in a written paper which was read in our hearing. The extreme distance of Ordo has often led us to consider whether we ought not to give it up to some nearer station, but when we see the zeal, faith, and energy of the brethren there, we feel ready to endure almost any hardship in order to gain the refreshing of an annual visit. It is painful to think that nothing but the difficulty of finding a suitable man for pastor prevents the organization of a church. But we still labor and pray in the hope that not long hence so desirable a result will be attained.

GREEKS.

"We were pleased to notice considerable interest among the Greeks, who constitute three fourths of the population. Two or three are already avowed Protestants, and the truth is spreading among them. We heard of a large Greek village, fourteen hours distant from Ordo, which is said to have become almost completely transformed through the leaven of the truth. Indications of this kind strongly favor the plan which I have once or twice proposed, of locating missionaries at Trebizond to labor for the 100,000 Greeks of the coast region."

A ZEALOUS STUDENT HELPER.

From Ordo the company went to Trebizond, and Mr. Parmelee writes:—

"Our time at Trebizond was so limited that we divided forces, and while Brother Cole and Miss Van Duzee remained to labor there, I mounted my horse to climb the rough but romantic height on which Gouklon (or more properly Gooklah) is built. Six years ago, while visiting that village, I asked a boy of twelve if he would like to be a preacher. He said he would, and intended to be. I asked his father if he really knew what he was saying, and he replied that to become a preacher was the one dream of his boyhood days; and the boy's clear black eye and thoughtful face confirmed the father's statement. Last summer that boy, grown to the stature if not to the years of a man, was in our school in this city (Erzroom), one of the most studious and upright of our students. On this visit I found him in the school diligently training the boys and girls of the village, while on Sundays he gathers the villagers to guide them in the worship of the Saviour. It seemed marvelous that a young man, in his own home, could command so universally the love and respect of all. If he does not break down from too close application to study,—a danger against which I felt obliged earnestly to caution him,—we anticipate that he will grow into a most valuable helper. It was truly refreshing to see the simple, earnest faith of these villagers, and their zeal for the spread of the truth in their region. They have already planned a new and more commodious chapel and school-room, which they will build with little assistance from us. It seems fitting that in such a very paradise of nature the blessing of a pure religion should bear full sway.

"In speaking of Ordo, I should have said that Miss Van Duzee made provision for the continuance of the lessons of the women whom she was teaching to read, and that she found a young widow who seemed a suitable candidate for the girls' school, and who showed the sincerity of her interest in the Lord's work by giving her ornaments to pay the expense of her journey here."

VAN—WAITING IN HOPE.

FROM the new station, Van (about 300

miles southeast of Trebizond), Mr. H. S. Barnum wrote, January 7:—

“In this city we have as yet witnessed no decided manifestation either of hostility or friendship. There were two avowed Protestants when we came, nearly three months since, and there are no more now. The large congregations which gathered when we first came, do not come to our places of worship now. Still we hold two services at the gardens and two at the city, every Sabbath, besides special meetings for women. Some two months since the priests warned their flocks not to come near us. The Sabbath after, we had no audience at the gardens in the afternoon, and once since, when nearly all the shops were opened because the Sabbath chanced to be a Turkish feast day, our morning service failed. With these two exceptions we have held our four services regularly. The past month our audiences have averaged larger than the month previous, and from fifty to seventy-five adults have heard at least one presentation of the truth every Sabbath. Still there are none that can be called regular attendants save our two Protestant brethren. Occasional sales of Scriptures are made. Since we came, five Bibles, as many as thirty Testaments, and perhaps forty Gospels, have been sold, besides a few other religious books. It is a pleasant fact, however, that of every five who come to the book-room four wish only Scripture. I urge other good books upon them, but they say, ‘No doubt they are good, but the great thing is the “Holy Book.” We’ll read that first, and then think of something else.’ Perhaps more than half of the gospels, and a few of the others, have been bought as reading-books for children; but this does not prevent their doing good in the families they have entered. We sometimes feel almost impatient for immediate, tangible results, especially as this seems, for a new field, unusually ripe for the harvest. Still, we know that crops are sometimes injured by appearing above ground too soon, and so it may be best that the silent, subsoil work of enlightenment should go on for awhile, before the manifestation of a few, as Protestants, arouses violent antipathies and

makes it more difficult for us to reach the masses.”

Mahratta Mission — Western India.

STATION REPORTS.

SEVERAL station reports for 1872, and other communications, have been received from this mission field, and were marked for use in the “Herald” more extensively than they can now be used. From Mr. Bissell’s report of “Ahmednuggur and the Southern Districts,” a few extracts will be given:—

“The year just closed has been one of blessing to the churches in this District, though not without its trials also. Many of the Christians will remember it as a time in which they received new impressions of the greatness of the work in which they are engaged, and a new sense of their need of the Holy Spirit’s help.

“Pastor Modak, of Ahmednuggur, reports: ‘Twenty-five persons have been received to the church on profession of their faith, and sixteen have come from other churches. The regular preaching services on the Sabbath, and other days of the week, have been attended by more outsiders than ever before. Even at the special meetings of the church for prayer, many have been present and listened attentively. At the time of our annual meeting, the crowd was so great that the doors and windows were all blocked, and yet many left because they could not hear. Including tithes for the support of their pastor, this church has collected for different objects during the year 356 rupees. I am encouraged to believe the church is being built up in faith, and is growing in numbers and graces; and for this I praise God.’

“The pastor of the Seroor church reports no additions during the year, while four have, for unchristian conduct, been subject to discipline. ‘In the hot season,’ he says, ‘Seroor was visited with cholera, which proved fatal to many. Several of the Christians were attacked, but to none of them did it prove fatal. During the prevalence of this disease, the calm trust of the Christians in their Heavenly Father

presented a striking contrast to the terror of the heathen around them.'

"*Woman's part* in the missionary work in India is each year becoming more important and more fruitful. Much attention has been given by the wives of the missionaries to the instruction of the native Christian women. Many of these have read the Bible more, and know more about it, than they know of all other books. Some who cannot read at all can repeat a good many precious promises from the Bible. There is a 'Maternal Association' here, numbering forty-two members. They meet each month for prayer, and once in three months an address is given by one of the missionaries or native preachers, to the assembled mothers and children.

"At the time of the anniversary, when many Christian families from the districts were here, the wives of the missionaries and the native Christian women, on one occasion, met by themselves. About one hundred and twenty adults were present, and many children. There were six *great-grandmothers* at the meeting, and in some instances the four generations of Christians sat side by side. Prof. Seelye, after meeting with us on the Sabbath, and seeing the goodly company of men and women met for worship, said the sight of that congregation paid him for his visit to Ahmednuggur.

"The four Bible-women under the direction of Mrs. Bissell have continued their work, with some interruptions, during the year. Partly, and perhaps chiefly, through their influence, four women are now asking to be received to the church, and come to the pastor or myself each Tuesday to receive instruction. Last Tuesday, the pastor being absent, eleven persons came to me for this purpose.

"*The Girls' School* has been larger than ever before, numbering eighty pupils in the latter part of the term. There has been unusual seriousness in the school this year, and a carefulness to obey the rules most pleasing to see. Many of the girls declared their purpose, at the commencement of the year, to seek Christ; and before its close eleven of them we believe found him, and were received into

the church during the last two months of the term. Others are asking the same privilege, and we trust will not long be denied."

BAPTISM OF A "GOSAVI."

Mr. Park, in his report of the Sholapoor Eastern District, mentions a case of much interest, which he presents more fully in a letter written on one of his preaching excursions, under date "Dhotre, 40 miles north of Sholapoor, December 9," as follows :—

"You may remember that in my letters of about a year ago, I spoke of one Ramji, a member of one of the lowest castes, who had formerly been a 'gosavi,' or religious teacher among his people, but who then began to express a desire to become a Christian. I then felt considerable doubt as to his sincerity. But during this past year he has seen Bhiwaji [a helper] a number of times, and has read and studied the Bible and some of our Christian books. He has also done a good deal of preaching among his own people, on his own responsibility, in this and neighboring villages. In fact he has spent a good share of his time in this way. We therefore came here to examine him, and if it seemed best to baptize him. His examination was quite satisfactory. His whole appearance was far different from that of a year ago, his manner was changed vastly for the better, and from what he said, as well as from his conduct, we could have but little doubt of his sincerity and of the reality of his conversion. He seems also to have made a good use of his opportunities—the few he has had—and his understanding of the essentials of Christianity is by no means poor. So we regarded him as a fit subject for baptism. His mother, wife, and sister, were also examined and approved. His wife appeared the best of the three. Several others also asked to be baptized, and were examined, but it seemed best for them to wait a little longer. All that any of these candidates know about Christianity they have learned, so far as human sources are concerned, from Ramji; and it would have pleased you, as it both pleased and surprised us, to see the degree of knowledge which

some of them evinced. It certainly spoke well for their teacher. Yesterday was Sunday. In the morning we preached in the *Mang wada*, the part of the village where Ramji and his people live; and in the afternoon I baptized the four whom we had approved. It was the first time I had performed the rite. I pray that in the future there may be frequent occasions to perform it. After the baptism we came back to our tents, and held a pleasant communion service.

"Ramji has followers in eighteen neighboring villages. He says that they number about a hundred, and that it is his prayer that they may all be led to Christ. It is evident that he has a great deal of influence among them.

"A party in this village, headed by the Kulkarni (a Brahman), is more than usually hostile to Christianity. They had previously announced their purpose of destroying Ramji's house in case he became a Christian, and of driving him out of the village, in order to prevent the infection from spreading. It is doubtful whether they will go to that length, yet likely enough Ramji will be subjected to considerable annoyance of one kind and another, not to say persecution. This must be endured, and I think he will endure it in a proper manner.

"We are gratified to hear of a number of others, several here and some in other villages, who are thinking about these things, and considering the matter of becoming Christians. We look upon Ramji, and upon the whole movement which he has been almost the only human instrument of originating, with much hope. Yet we remember that there have been sad instances of defection, many who seemed to start well, have run only for a season, and many movements among the people, at first far more promising than this, have had but a small, if any, result. We pray that it may not be so in this case."

OTHER BAPTISMS—INTEREST IN VILLAGES.

On the 31st of December Mr. Park wrote from Pangri, a few miles from Dhotre (to which place he removed, with his tent, soon after the baptism at Dhotre):—

"Three persons have received baptism

here, but only one of them is a resident of this place. The other two are women from neighboring villages. They are all former followers of Ramji, and all met with us at Dhotre. One of them is a blind woman, quite old—at least sixty I should say. Her examination was very interesting. Her love and faith, and the reality of her experience could hardly be doubted. She says that for many years she has been a worshiper of Vithoba, but he has never done anything for her; and now she has heard of Jesus Christ, who so loved her that he died for her.

"Thus our little church in this region is growing. Others still are asking to be received, and Ramji told me the other day of over fifty persons, in different villages, who are inquiring. It cheers us much to see Ramji's earnestness. 'If these men are not all brought to the truth,' he says, 'it will be my fault.' The interest is not, as we believe, confined to the circle of Ramji's followers. There are a number in this village who I think have never heard the gospel before, and who, since our coming, seem to be much attracted by it. Some prominent men in the village, of good caste, have expressed their interest in what they have heard, and a desire to know more. One, especially, called one of our native brethren to his house and had quite a conversation with him. But caste is in the way. Several Mahars have been to us, evidently in considerable concern. They admitted the truth of the gospel, and said they would gladly embrace it, but they were afraid of provoking opposition from their families. They said their wives and other friends were already beginning to find fault with them for coming so much to us, and how they could cast them off, and adopt this hated religion, which they felt to be true, they did not see. Truly 'a man's foes shall be they of his own household.'"

Madura Mission—Southern India.

GRATIFYING FACTS—ADDITIONS.

Two letters from Mr. Rendall, of Bat-talagundu station (having charge also of

Periakulam), mention pleasant facts in regard to his field. A few extracts will be given. Writing on the 26th of November, 1872, he said :—

“Two Sabbaths since, the native pastor at Battalagundu received five of the pupils of the station school to the church. My last monthly meeting at Periakulam was of great interest. The churches had contributed, during the previous month, a little over forty rupees for the support of their pastors, and the women of the congregations had collected over eleven rupees, by their Sabbath contributions in grain. In Battalagundu station, more than six rupees were collected by the women, so that my expectations from this new effort have been realized. In some congregations in Periakulam station, the catechists remarked that this effort was leading the women to be more regular in their attendance at divine service, and it was also stimulating the men to do more than before. The success of this new plan, to increase our collections for benevolence, was very stimulating to the pastors and catechists. There is now a feeling of pleasure in every effort to advance in the support of their own institutions.”

On the 2d of January, 1873, he wrote again :—

“In this letter, I will refer briefly to the work during the past year at the two stations under my care. There were seventeen additions, during the year, to the churches at Battalagundu station, and thirty-one to the churches at Periakulam. All the churches have shared in these gracious manifestations, and we have reason to thank God for these tokens of his presence.

“There has been decided advance in benevolence. During the latter part of 1872 I presented this subject to the pastors and catechists, and to the churches, urging the importance of giving regularly and weekly. To aid in this matter, an organization was effected among the women in many of the congregations, through which contributions in grain have been made every Sabbath, set aside daily, by handfuls from the family meal. This ef-

fort has proved a success, especially in the Periakulam station, where there has been an advance in contributions of at least twenty-five per cent. The pastors and catechists have taken a lively interest in the subject, and the churches have advanced to the position of paying one half of the pastor's salary instead of a fourth, as in the year previous.

“The church at Periakulam is nearly finished and will soon be open for service. It is a neat, substantial building, and the people will prize it the more as they have been without a house of worship for nearly two years. They have contributed about one hundred rupees towards its erection, during the year, and it will be necessary for them to add something more, as there is a debt of nearly one hundred rupees on the church.”

A TOUR—ORDINATION—WORK FOR WOMEN.

Mr. Rendall wrote, January 2 :—

“During the month of December, I spent twelve days with my daughter on the itineracy, in the Periakulam station. The pastors and a number of the catechists were with us, and engaged most heartily in the work. Some most interesting incidents came under my notice during this tour. In one village we met with a few who expressed a desire to become Christians and have a congregation organized without delay in their village. In two villages we met with people who have the subject under consideration. In one village my daughter had an audience of fifty heathen women, all assembled in one courtyard, and there would have been many more, had there been room. One old woman, after the conversation, said that in her heart she often prayed to the true God, although she did not know who or where he was. But hereafter she would pray to Jesus, as he must be the true God, and she had heard of his love to them. We addressed over 4,000 souls on this itineracy, and arrangements were made to continue it after a short interval, by the pastors and catechists.

“Whilst engaged in this work, one day was given up for the ordination of catechist Isaac, over the church at Kanibam. The occasion was a memorable one for

that church. The church members, and all the congregation, are united in their pastor, and I was much pleased to notice the progress made by this people in order and knowledge during the seven months Isaac had been with them. Forty-three Christian women were at a meeting conducted by my daughter, and more than half of them were well prepared in advanced Bible lessons. The pastor's wife had been most active in instructing the women, and had proved herself a real helpmeet to her husband in his work. A number of the younger women were anxious to learn to read, and they will without doubt redeem the pledge they gave in this matter, as this faithful woman will be instant in season and out of season in teaching them. The Kambam church has a good plan for promoting benevolence, and for reaching their heathen neighbors. They will give half of their pastor's salary at once, and I hope the time is not far distant when they will give the whole. We returned from our tour greatly encouraged, and with the full assurance that God's name will be glorified throughout that station by the conversion of many souls."

Foochow Mission — China.

MISS PAYSON'S SCHOOL — A MOTHER'S FEARS.

MISS PAYSON reported, December 3, 1872, that her school has increased to twenty-four pupils, and she hoped it would increase to thirty in the new building, nearly completed, which would accommodate that number. The following incidents are noticed in her report:—

"Seven new scholars joined our number soon after the opening of school in September, who seem much interested in learning to read, and are making very good progress. I felt much sympathy for the mother of one of them, who came to see her little daughter a few weeks since. She is a young widow, and has but this one child—a quiet, well-behaved little girl, about nine years of age. Some of her relatives had induced her to send the child here, but as soon as little Sang Mwoi was out of her sight the mother's loving heart began to be oppressed with all man-

ner of misgivings and forebodings. She was sure those foreigners would not take care of other people's children, and half support them in this way at their school, unless they meant to profit by it somehow. She feared all sorts of evil. Perhaps they had already sent her daughter to that far away Flowery-Flag Land (meaning America), to be sold as a slave, and she should never behold the dear face again.

"She grieved and wept so much over the affair that two of her neighbors agreed to come with her to the school, and let her see for herself how matters stood. The three women came in, one Sunday afternoon, just as I was about to hear the Bible recitations, which the school girls have every Sabbath. After the recitations we had singing and prayer, and the women listened to all with much apparent interest. When the services were ended, they told me why they had come, and how inconsolable the poor mother had been about her child. Reference to her anxiety at home brought the tears afresh to her eyes, and though she tried to smile through them, I could see that the tears came far more readily than the smiles. I felt half like shedding tears myself at seeing her so moved, and said, as kindly as I could, 'You need not fear at all about your little girl. I love her, and will do all I can to make her happy. So go home and feel no more trouble about her.' The school-matron and another woman present then added their words of exhortation and comfort, saying, 'There is no need to fear. The ku-niong (meaning me) only wants to teach these girls the Bible doctrine. She teaches them about the true God and to obey him.' Then her neighbors took up the strain of encouraging words, and so, before she left, the mother succeeded in looking quite cheerful, and carried home with her, I hope, a consoling thought or two of God's great fatherhood, and his ineffable love and tenderness for her and her little one."

ABRAHAM'S OBEDIENCE—INFLUENCE OF A PICTURE.

"One of my former scholars was married about two years since, and removed to a small village, about twelve miles from

here, where she has been teaching a small school. Her scholars have learned to repeat all the hymns in our Hymn Book, and two or three of them are now reading the New Testament.

"Some time in September last I sent her a number of large, highly colored Scripture pictures, illustrating scenes in Old Testament history, for her to exhibit and explain to her pupils and others. A fortnight since I went, with two of the other missionaries, to visit her school, and was greatly pleased to learn while there, that these pictures had been the means of leading two persons in the village, a man and his wife, both I think over fifty years of age, to become earnest inquirers after the truth. The man is a doctor, and a

person of some property, and considerable influence in the place. The picture which especially affected his mind was that of Abraham offering up his son. 'This,' said he to himself, 'is the picture of an old man obeying the will of God. How readily he obeyed the Divine command I am an old man also. I will be like this one hereafter—will strive continually to serve the Lord.' He kept his word, and both he and his wife have refrained from work on the Sabbath, and have been earnest in prayer for some weeks.

"It is encouraging thus to see what humble agencies God can and often does use, in bringing honor to his great name, and salvation to perishing souls."

MISSIONS OF OTHER SOCIETIES.

FREEWILL BAPTIST FOREIGN MISSION SOCIETY.

THE thirty-ninth Annual report of this Society, presented at the meeting at Haverhill, Mass., in October last, is a pamphlet of 64 small pages, filled with matter of great interest, which should be carefully read by all ministers and church-members of that denomination. It is made up mainly of reports from the different missionaries in India, and presents a very gratifying record of earnest, cheerful work, and of encouraging success. The mission stations are four, in the Province of Orissa, India. There are five American missionaries, seven female assistant missionaries, seven "ordained and licensed" native preachers, and seven lay native preachers. The additions to the four churches during the year, by profession, were 44, the present number of members being 282. One native preacher, a laborer for twenty-five years, spoken of as eminently able, earnest, and faithful, died during the year. The following statement in the Report is well worthy of notice:—

"The native Christians are still engaged in mission work, and are represented as entering more heartily and earnestly into it than they were last year; and even then their zeal and interest were

very cheering to the friends of the mission. At Midnapore this feature of encouragement is peculiarly systematized, and consequently made more successful. Six regular committees, for special Christian work, are established in this church, on some one of which every member in the church is placed, thus giving to each a place to work for Christ and for souls. This plan is found to be very effectual in keeping those thus engaged in the love of God, and in strengthening their own spiritual life."

In connection with such a statement, it is not surprising to find it stated, also: "The mission is very prosperous and hopeful; signs and indications of future good are more abundant than ever before.

"The heathen are ready to hear, and more serious attention seems to be given to the word heard. More than the usual quantity of Scriptures have been sold this year; and without doubt in many cases, these are sowing the seeds of truth in the homes of the people. Former sneerers are studying the Bible. In some instances, the heathen are asking for teachers for their wives and daughters, and in one case they have provided a house, and raised twenty-one rupees per month for a native Christian woman, to reside among them, and teach in their zenanas."

The home "contributions" to the Society, for the year, amounted to \$6,785.15; "donations and bequests," \$3,746.70. The whole income was \$10,952.17; expenditures, \$11,154.73. The mission received, also, in India, from Government grants-in-aid, and donations, from individuals, for the schools, asylums, zenana work, etc., 12,340 rupees — \$6,170.

The *home* aspect of the Society's work seems to be much less cheering than the foreign. The Report states: "A few brethren, and a number of churches, are devising liberal things for the mission. One brother supports ten boys in India, at an expense of two hundred dollars annually. Another, with his family, supports five children, while many others are supporting one each. One brother, within a few months, placed five hundred dollars at the disposal of the Board.

"But when we look over the whole denomination the prospect is dark and discouraging. During the financial year

which closed August 31, 1872, only three hundred and forty-two churches have contributed to Foreign Missions, leaving one thousand and seventy-one non-contributing churches. This, however, is better than any previous year. . . . But these years of labor have taught us the sad and lamentable fact, that many ministers do not and will not make any effort in their churches for missions. . . . Churches seldom do anything unless the pastor leads off, though we have a few that are so imbued with the spirit of work and of missions that they can go on without pastoral coöperation.

"If three quarters of our churches would do something for the cause, we could enlarge our work in India, and promptly meet the urgent calls for help from the missionaries. As it now is, this Society belongs, virtually, not to the whole denomination, but to about three hundred and fifty churches, and to the individual donors who sustain it."

MISCELLANY.

THE PROPOSED COLLEGE AT AINTAB.

THE "English Independent," of February 13, gives the following notice of a meeting in behalf of the college for which Mr. Trowbridge, of the Central Turkey mission, is now laboring in England:—

"On Friday last, the Hon. Mr. and Mrs. Kinnaird invited a large number of ladies and gentlemen, interested in missionary operations, to a private meeting at their own house, to listen to statements from the Rev. T. C. Trowbridge in regard to education in Turkey. Mr. Trowbridge then made a somewhat full statement in regard to the missionary work among the Armenians of Turkey. He stated that in 1855 there were only 5 ordained native pastors, now there are 50; during the same time the number of educated licensed preachers had increased from 10 to 56; of common schools, from 44 to 222; of scholars, from 1,151 to 5,080; of churches, from 24 to 76; of church-members, from 626 to 4,032; the average attendance, from 2,451

to 13,701; and the number of Protestants including women and children, from 3,536 to 19,471. There are now 128 Sabbath-schools, with an attendance of 8,790 scholars. The mission press at Constantinople has, since its establishment, issued no fewer than 711,700 bound volumes, of which 166,500 were copies of the Scriptures, 167,400 were school-books, and 377,800 were religious books; the whole number of pages printed by the mission amounts to nearly 300,000,000. It seems plain that a large number of evangelical Christian natives of the country must be so trained that all the vast interests of this work may be safely left in their hands. Hence arises the necessity for the proposed college at Aintab. £1,333 have already been contributed in England towards this object. Mr. A. Arnold, the Rev. Dr. Patteson, Rev. Dr. Barclay, Dr. Protheroe Smith, the Rev. H. Jones, and the Rev. Newman Hall, severally addressed the meeting in support of the college."

A PLEASANT CONTRAST.

MRS. COFFING, of Marash, Central Turkey, writing to friends in the United States, notices a very interesting occasion at Hadjin, in September last, when a church was organized and a pastor ordained there, and refers to the contrast in her experience at that place then and eleven years before, as follows:—

“That you may somewhat appreciate my feelings in those days, open the *Missionary Herald* for June, 1862, [pages 177–181,] and contrast this week with the one there spoken of. Under the heading ‘*Sickness*,’ we have ‘inferior and insufficient food,’ ‘rumors of threats,’ ‘a gun fired,’ etc. Under ‘*Expulsion*,’ ‘the mob came to the tent about eight o’clock.’ That was Thursday, September 11th, 1861. Thursday, September 12th, 1872, ‘about eight o’clock,’ the council rode down the long hill into the town. For more than an hour we were seen from the town. Hundreds were on the ‘house-tops’ watching the procession. What is that we hear? The cry and shouts of a mob? No; the boys and girls with their teachers, the Bible reader and some of her scholars, and many of the brethren, have come out to meet us, and without fear or molestation they are singing the hymns of the church and Sabbath-school. We are, now, ‘*forced to return*,’ but we suffer not from ‘anxiety or hunger,’ neither are there any ‘rumors of murder.’ The forcing power is love, this time, not hate. On the ‘Sabbath, hundreds came,’ but there was no expression of ‘sorrow,’ no ‘cursing,’ though some of the ‘Charbadjees’ were present, and it was true that many came from ‘curiosity.’ *This* is not ‘a trying day.’ Like Peter we say, ‘It is good to be here,’ and we ask not for ‘three tents,’ but for three churches. ‘Monday came, and still they would not let us start.’ ‘We were virtually in prison,’ but in a most convenient one. ‘Tuesday morning came, and we were permitted to load,’ and left *rejoicing* much for the 20,000 souls,—that light, at last, had dawned on them.

“Can you doubt that these were among the happiest days of my life? Cannot I

say that ‘It is good to wait on the Lord’? More than one of those who were formed into the church trace their first impressions of the truth to the hymns sung during that day when the mob pulled our tent down over our heads. ‘Cast thy bread upon the waters, for thou shalt find it after many days.’ ”



SANDWICH ISLANDS—THE NEW KING.

READERS are already informed of the important facts connected with the accession of a new king to the throne of the Sandwich Islands—elected by the almost unanimous voice of the people; yet a concise statement of the case should perhaps be presented in the *Herald*. Mr. Pogue wrote from Honolulu, January 9:—

“The Hawaiian nation has just passed through a crisis in its history, such as very few nations are called to pass through. During this period the people have demeaned themselves as a Christian, God-fearing, law-abiding people. In my letter of December 13, 1872, I said the nation was in affliction. His Majesty Kamehameha V. had been taken away, and left no heir. Soon after his death, his Royal Highness Prince William Lunaililo issued a manifesto, claiming the vacant throne, but calling on the people to elect, by ballot, on the 1st of January, the chief they desired as a king. Soon after, another one of the candidates issued a warlike document.

“On the first of January, the people met in their several districts, and voted for a new king. The votes cast for Lunaililo, or Prince William, were over 10,000—perhaps nearer 12,000; and only some 400 or 500 for all other candidates.

“The legislature, however, had been called to meet on the 8th of January to elect a king in accordance with the decree, or constitution, so called, forced upon the people by Kamehameha V. On that day there was much excitement. Members of the legislature were being tampered with. The body met at noon, and after some preliminary business commenced voting. On the first ballot *all*

present voted for his Royal Highness Prince William, and he was declared elected unanimously. To-day he took the oath of office in the presence of a vast multitude in the stone church, where the jubilee meeting was held when you were with us. This has all been done without much contention or strife. Excitement there was, strong and deep, but much prayer has been offered, both by foreigners and natives, and the crisis is passed, Lunalilo I. is King of the Hawaiian Islands. The Lord be praised!

"The new king, since he issued his manifesto, has used no spirituous liquors. He has taken counsel with such men as Hall, Bishop, Whitney, Franklin Judd, H. H. Parker, and others. He seems to be in perfect sympathy with us. He sent for Rev. H. H. Parker, and invited him to offer prayer at the public meeting to-day, when he took the oath of office. The Bishop of the Reformed Catholic Church was present, but took no part, nor was asked or desired to do so; he was simply one of the audience. The Roman Catholic Bishop and his clergy, so far as I saw or have heard, were not present.

"The people, both Protestant and Roman Catholic, desired Lunalilo for their king. If any other person had been elected by the legislature, war to the death would have been the consequence. The people would have risen in their power, and hurled such a one from the throne. We who are here feel that a Divine Providence, in answer to prayer, has guided us through this 'Red Sea.' In him we trust for the future, hoping that he may give to 'the people's king' a new heart, and that he will rule in the fear of God. His Majesty will have much to contend against, but he will be upheld by the countenance and prayers of God's people.

"Our meetings on this week of prayer, notwithstanding the excitement, are well attended, both by foreigners and Hawaiians. We feel that the blessed Spirit is operating on some minds. May the good Lord add to this great blessing which he has given us—a king—the outpouring of his Spirit, that we may see many turning to the Lord with purpose of heart."

"A MODEL FOREIGN MISSION."

UNDER this caption, the "New York Observer" of March 13, notices the departure of Mr. and Mrs. H. N. Barnum, on their return to Eastern Turkey, and then gives an outline of the work in their field, and its results, most of which is reproduced here:—

"This mission [station] has been so signally blessed from its first establishment, only about fifteen years since, that we are sure the following sketch of its history and success will be read with deep interest.

"Harpoot is a city of 25,000 inhabitants, just east of the river Euphrates, and near the 39th parallel of north latitude. The mission field of which it is the centre, embraces a region of more than 20,000 square miles, extending beyond both the Euphrates and Tigris, and taking in the intervening country. It was first occupied as a mission station by Mr. Dunmore, in 1855. In 1857, he gave place to Messrs. Allen and Wheeler, who still remain there. Mr. Barnum joined them in 1859, after a year spent in Constantinople and Broosa.

"When Harpoot was first occupied, the whole region was one dead level of darkness. There were no books in the modern Armenian language, and no schools worth the name. Probably not more than one in a hundred of the people could read. They were ignorant of everything. The system of agriculture and the mechanic arts were of the rudest kind. There was no enterprise, no energy, and very little that could be called civilization. In spiritual things, their condition was still more deplorable. Those who bore the Christian name were so ignorant and so regardless of the principles of their religion, as to be in a state little better than heathen, and the dominant Mohammedan population showed very little of the restraining power of the few wholesome precepts of their own systems of faith.

"Along with the preaching of the gospel common schools were organized. All the people who came under the influence of the missionaries, old and young, as far as possible, were taught to read. In 1860 a theological seminary was opened, and in

1863 a female seminary for the education of female laborers, and in 1869 a normal school for young men. With the blessing of God upon the system employed, the missionaries were able, last April, to report as under their care 77 cities and villages as 'out-stations,' with 83 schools, in which were 2,331 pupils; 61 congregations, with an aggregate average attendance of more than 4,000 persons; 19 churches, with a membership of 897; and a corps of native pastors, preachers, teachers, etc., numbering 125. Of these churches, all but seven had become self-supporting and of the work included under the head of native agency, education, and building, for the current year, the people themselves bear about one half of the expense.

"The churches are described as careful in the maintenance of discipline, and as possessing the character of the primitive churches, in their readiness to practice self-denial and to labor for the enlightenment of others. They are withal gaining largely in intelligence, especially in a knowledge of the Scriptures, which are habitually read and studied. The congregations, too, as distinct from the churches, are characterized by the same growth in intelligence, by a new spirit of enterprise, and by such a reformation in the outward life as to make the name 'Protestant' in all the region, a synonym for all that is good and honest. These are, in short, the beginnings of a Christian civilization.

"There have been sold at Harpoot about 4,000 copies of the whole Bible and 20,000 portions of the same, with nearly 55,000 volumes of other books, religious and educational, from the Christian press. These have found their way among all classes of the community, and along with the influence of the Christian example and precept of those who have begun the new life, are exerting a powerful leavening influence among the multitudes who are outside the Protestant ranks, as seen in an increasing intelligence and knowledge of the truth, a decline of superstition, decrease in intemperance and vice, and in the promotion of enterprise and good order. In short, the way has been prepared, in the

general sowing of seed, for a great harvest, when the Spirit shall be poured out from on high.

"The cost to the American churches, for maintaining the work in all this region, including the labors of missionaries and native laborers, education, etc., is about \$8,000 a year, which is less than the annual cost of maintaining many of our city churches."

THE "DECCAN HERALD" ON PROF. SEELYE.

THE "Bombay Guardian," of January 11, gives the following from the "Deccan Herald":—

"We had the pleasure of being present last night at the Vishrambagh palace, when Prof. Seelye, of Amherst College, Massachusetts, lectured on the Goal of Civilization. We would not have missed being present on any account. It was a most wonderful lecture, embracing a history of all the changes going on in the world, and the shades of philosophical thought which are prevailing in regard to the question, What is the 'Goal of Civilization.' . . . The hall of the palace was crowded in every part; several hundreds of young men were there, and some of them representatives of the highest educational institutions in Poona. Five or six hundred gentlemen must have been present, and there were also a few English ladies who came to grace the scene. The lecture was most enthusiastically cheered, and listened to throughout with rapt attention. It was a scene which we would not have missed seeing."

GRANTS FROM THE TRACT AND BIBLE SOCIETIES.

THE American Tract Society has just made a cash grant of \$1,228.60 in aid of religious publications in the mission fields of the Board, as follows:—

For Foochow, China, . . .	\$200 00
" Tientsin, " . . .	100 00
Turkey Missions, . . .	928 60

An additional grant of printing at the Tract House has been made, of \$324.80, making an aggregate of \$1,553.40, for

which the thanks of the Board and its friends are due to this Society.

They are also indebted to the American Bible Society for a grant of \$1,000 to print the New Testament in the Zulu language, and of \$100 in aid of the circulation of the Scriptures in the Madura mission.

THE LENOX CHURCH—DONATIONS.

MR. HOBBS, laboring again among the Choctaw Indians, writes to the Treasurer, that "the donations for the Lenox Church have been most thankfully received, appreciated, and appropriated as far as materials could be obtained. Some of the money will be applied to finishing the school-house which was raised and covered the winter before the war, so that the school may not be kept in the meeting-house."

GLEANINGS.

— The translation of the Old Testament into Turkish, by Rev. Dr. Schauffler, will soon be completed.

— It is bad enough to be obliged to contend with all possible forms of error and superstition in India, without the hindrances thrown in our way by the English Government. From the March number of the "Foreign Missionary Record," of the Church of Scotland, we learn that at Madras "the Government publish and use in their schools certain Tamil books which teach pupils to invoke and to worship heathen gods and to believe in pantheism, fatalism, and transmigration of souls." One of the books which the University prescribes as one of the examination books, "contains obscenities which are actually untranslatable." Such is the training still given by a *neutral* government to the higher classes of Hindoo youth. Shall we wonder at their indifference and opposition to the gospel, and that our missionary efforts are so much limited to the poorer and humbler classes?

— Rev. Dr. Tracy, of the Madura mission, presented a valuable paper at the Allahabad conference, on the training of native agents.

— The famous sermon on tithes, by

"John Concordance," of Shepik, Eastern Turkey, has been reprinted lately in the "Missionary Record" of the U. P. Church, at Edinburgh, and also as a tract for church use, at fourteen shillings the thousand. This illustrates the reflex influence of foreign missions.

— Mr. Howland, of Ceylon, pays the following tribute to the love and faith of the native Christians of Batticotta, whom he was about to leave to occupy another station: "One fear I have is, that I may not be sustained as I think I was at Batticotta, by the prayers of others, who felt that I had a great burden. I have often drawn comfort from the remark of one of the mothers there, who, coming to their weekly prayer-meeting and hearing that I was not well, came into my room to see me. When I said that I hoped I should soon be better, she replied, 'Yes, you will be well and strong. God will hear our prayers.' It was a better tonic than the doctor could furnish. She had said before that she always prayed for me."

— The Greek Church of Russia has entered upon missionary work in Japan. A Russian paper speaks of a church formed at Hakodadi, to which 95 Japanese were recently received, while 500 more desired baptism.

— The question is already raised in India in regard to donating the public revenues of the temples to the interests of popular education. The native Christians are reminded, by one of the leading journals, of their right to a portion of the vast sums now devoted to mosques, monasteries, and temples.

— Miss Carpenter, an English lady, went to India a few years since, and endeavored to promote female education on a purely secular basis. Though receiving liberal government grants from Lord Lawrence for these normal schools, her efforts have utterly failed. The government now recognizes the fact, that the instruction of women must be based on religion.

— Nine pages are given in the March number of the "Chronicle" of the London Missionary Society, to correspondence between that Society and the Society for the Propagation of the Gospel, the Archbishop of Canterbury, and officials of the

English Government, and between missionaries of the two Societies in Madagascar, — presenting an ineffectual attempt to dissuade the high church Episcopalians from intruding their missionaries and a “bishop” upon fields so long and so successfully cultivated by the London Society in Madagascar, — to induce them, in accordance with common rules of missionary courtesy, to limit their operations to unoccupied portions of the island. The Church Missionary Society has fully recognized the rights of the London Society, but the Propagation Society is quite another body.

— The directors of the London Missionary Society have memorialized the English Government, urging “to the adoption of every wise and vigorous effort to put down the labor traffic [slave traffic] in Queensland and Fiji”; and also in regard to recent violent proceedings of Roman Catholic priests against Protestant converts on the island of Uvea, asking the intervention of Her Majesty’s Government with the Government in Paris.

— Rev. Dr. Wenger has completed the translation of the Scriptures into the Sanskrit language, — a work which has cost more than twenty years of labor, and has received high encomiums from some of the most learned Sanskrit scholars in England.

— The Wesleyan collegiate institution in Jaffna furnishes instruction in Trigonometry, Natural Philosophy, and Whateley’s Logic. Good for a mission school.

— The Church of Scotland “Missionary Record” says, there is one Protestant missionary, European and American, in British India, for each 350,000 of the population; equal to “ten ministers only for the whole of Scotland.”

— The average annual contribution from each member of the Church of Scotland, to its Foreign Mission Scheme is “under fourpence farthing, or less than a farthing and a half per month.”

— The governor of Ceylon, on visiting the schools of a missionary station recently, remarked that, “as far as he could judge, the progress which education had made in Ceylon, was to be attributed far

more to missionary efforts than to the operation of Government schools. To the energy and activity of missionaries were due, not only the prevalence of education, but the desire which existed among the people for instruction.”

— The new Theological Seminary at the Sandwich Islands was opened in October last. In December there were thirteen students, admitted “on probation of six months,” and several other applicants for admission.

— The “Lucknow Witness,” India, rejoices to hear that the good work among the Santhals still goes forward. “The applicants for baptism are literally numbered by thousands, and the missionaries are overwhelmed with their abundant labors.”

— The Papacy does not remit its missionary efforts, because of its recent trials at home. The “Annals of the Propagation of the Faith,” published in January, announces the departure of sixty-four “missioners,” for Australia, Africa, South America, the United States, and the British Provinces of North America. An “apostolic caravan, consisting of nineteen persons,” arrived at Cairo on the 26th of September, on its way to Central Africa. And yet it is very difficult, as well in England as in this country, to obtain the men who are urgently needed for Protestant missions!

— Rev. Robert Moffat, D. D., the apostle of Africa, has just received, as a testimonial of esteem, the handsome sum of over £5,000, from friends of missions in England. Richly deserved is the tribute of love which accompanies the gift, and finds substantial expression in it.

DEPARTURE.

REV. JOHN T. GULICK and wife, of the North China mission, sailed from San Francisco April 1, returning to their field.

DEATH.

AT Marsovan, Turkey, January 13, Fanny, youngest daughter of Rev. J. F. and Mrs. L. E. Smith, of the Western Turkey mission.

DONATIONS RECEIVED IN MARCH.

MAINE.

Cumberland county.	
Cumberland, Cong. ch. and so.	25 80
North Yarmouth, Mrs. M. T. Holt	1 00
Portland, State st. ch. and so. m. c.	14 00—40 80
Franklin county Aux. Soc. Rev. I. Rogers, Tr.	
Wilton, Cong. ch. and so. 15; J. Cooleidge, 10;	25 00
Hancock county.	
Castine, Trinity ch. and so.	10 18
Tremont, a friend,	20 00—30 18
Somerset county.	
Skowhegan, Cong. ch. and so.	31 25
Union Conf. of churches.	
Otisfield, Missionary tree,	5 25
Waldo county.	
Belfast, 1st Cong. ch. and so. 10; E. L. Soow, with prev. dona., to const. CHARLES C. HASKELL, H. M. 20;	30 00
Washington county.	
Cherryfield, John W. Coffin,	100 00
York county.	
Saco, Cong. ch. and so. add'l,	5 00
York, 1st Cong. ch. and so.	14 75—19 75

NEW HAMPSHIRE.

Coos county.	
Colebrook, T. W. Atherton,	12 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Hillsboro, Dea. S. Richardson, 2;	12 00
John Adams, 10;	2 00
Hollis, a friend,	43 00
Mt. Vernon, Cong. ch. and so.	71 05—128 05
Nashua, Pearl st. ch. and so.	
Merrimac co. Aux. Soc.	
Concord, South Cong. ch. and so., to const. CLARA A. ABBOT, H. M.	121 35
Rockingham county.	
Derry, 1st Cong. ch. and so.	75 20
Exeter, 2d Cong. ch. and so. 110.20;	115 70—190 90
Union m. c. 5.50;	
Strafford county.	
Laconia, Cong. ch. and so.	42 97
	495 27
Legacies. — Tilton, Mrs. Nancy Hanaford, by L. C. Morrison, Adm'r,	122 50
	617 77

VERMONT.

Addison county, Amos Wilcox, Tr.	1 00
Bristol, Rev. Stillman Morgan,	
Middlebury, Cong. ch. and so. 52.21;	102 21
Mrs. Eliza M. Elmer, 50;	52 00
Orwell, Cong. ch. and so.	50 00—205 21
Weybridge, Cong. ch. and so.	
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	43 00
Lower Waterford, Cong. ch. and so.	so. 69.42; Dea. Luke Spencer, 50; 119 42
St. Johnsbury, South Cong. ch. and so.	76 52—239 24
St. Johnsbury East, Cong. ch. and so.	
Chittenden county.	
Burlington, 1st Calv. Cong. ch. and so. (of wh. m. c. 18),	232 00
Orange county.	
Chelsea, Donation acknowledged in March "Herald" as from Mrs. Martha, should have been from Mrs. Sophia D. Drew.	
North Thetford, a friend,	2 00
Orleans county.	
Newport, Cong. ch. and so. m. c.	3 50
Rutland co. James Barrett, Agent.	
Pittsford, Cong. ch. and so. to const.	
Rev. RUSSELL T. HALL, H. M.	100 00
Rutland, Cong. ch. and so. bal. coll.	

22.22; m. c. 21.03; John B. Page, to const. G. H. REYNOLDS, W. S. TERRILL, F. E. CHENEY, G. H. PAINE, and B. D. PAINE, H. M. 500.00;	543 25—643 25
Windham county Aux. Soc. C. F. Thompson, Tr.	
Putney, Levi L. Houghton,	3 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Springfield, Cong. ch. and so. to coost. Miss H. N. LOCKE, Miss E. P. PROCTOR, Mrs. M. G. HOLBROOK, Mrs. AUGUSTA DERBY, CHARLES D. WALKER, and I. W. BARNARD, H. M.	630 67
Woodstock, 1st Coog. ch. and so.	48 41—679 01
	2,007 21
Legacies. — Berlin, Rev. Truman Perrio, by S. F. Nye, Ex'r, in part,	112 15
Middlebury, Chester Elmer, by Chester Elmer, Adm'r	400 00
Sheldon, Sally Wooster, add'l,	393 86—903 01
	2,913 22

MASSACHUSETTS.

Barnstable county.	
North Truro, S. Paine,	10 00
South Wellfleet, Cong. ch. and so. m. c.	10 00
Yarmouth, 1st Cong. ch. and so.	77 00—97 00
Berkshire county.	
Curtisville, Cong. ch. and so.	19 00
Peru, Cong. ch. and so.	14 02
Sheffield, Cong. ch. and so. 6.43;	11 43—44 45
Salmon Huot, 5;	
Boston and vicinity.	
Boston, of which from Capt. G. S. Holmes, 100; F. B. P., 10;	4,248 10
Bristol county.	
East Taunton, Cong. ch. and so.	31 56
Fall River, 1st Cong. ch. and so. to const. Mrs. SARAH J. BRATTON and Mrs. FIDELIA B. DUFFEE, H. M.	200 68
Norton, Cong. ch. and so.	18 55
Seekonk, Alice H. Carpenter,	2 00—252 80
Essex county.	
Andover, N. S. Wright, Theol. Sem. 5; a friend, 2;	7 00
Methuen, 1st Cong. ch. and so. m. c. Nov. to March, 95.02;	95 02—102 02
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. ch. and so. m. c.	14 00
Lynnfield, 2d Cong. ch. and so.	5 00
Marblehead, 3d Cong. ch. and so., to const. JAMES J. H. GREGORY, H. M.	75 00
North Beverly, Mrs. Rebecca Conant,	10 00
Rockport, Joseph Bartlett,	5 00
Saugus Centre, Cong. ch. and so.	89 23—193 23
Franklin county Aux. Soc. William B. Washburn, Tr.	
Charlemont, Cong. ch. and so.	50 00
Coleraine, Cong. ch. and so.	15 00
East Charlemont, Cong. ch. and so.	24 35
East Hawley, H. M. S.,	5 10
Greenfield, 1st Cong. ch. and so.	8 30
Sunderland, Cong. ch. and so.	112 91—215 56
Hamden county Aux. Soc. Charles Marsh, Tr.	
Chester, 2d Cong. ch. and so.	30 00
East Longmeadow, H. Burt,	20 00
Spriogfield, 1st Cong. ch. and so. 165.71; a friend, 5;	170 71
Thorndike, Mrs. E. G. Learned,	5 00
West Springfield, Park ch. and so.	9 00—234 71
Hampshire county Aux. Soc. S. E. Bridgman, Tr.	
Northampton, Mrs. A. Lyman, 200; a friend, 300;	500 00

West Cummington, Rev. J. U. Parsons,	5 00
Westhampton, Cong. ch. and so.	32 00
Williamsburg, Cong. ch. and so.	41 23—578 23
Middlesex county.	
Brighton, Cong. ch. and so.	186 37
Cambridge, Shepard ch. and so. m. c. 45.95; a friend, 10;	55 96
Cambridgeport, Prospect st. ch. and so. (of wh. m. c. 8);	230 34
East Somerville, Franklin st. ch. and so. m. c.	7 62
Framingham, Plymouth Cong. ch. and so.	76 73
Lowell, Appleton st. ch. and so. 64.70; Joel Powers, 1;	65 70
Newton, 1st Cong. ch. and so. in part, 322; 2d Cong. ch. and so. in part, 234.75; Eliot ch. and so. in part, 1,000; N. 314.30	1,921 05
North Reading, Cong. ch. and so.	18 00
Watertown, Phillips ch. and so.	53 31
Woburn, 1st Cong. ch. and so.	400 00—3,015 08
Middlesex Union.	
Harvard, Cong. ch. and so.	72 25
Shirley Village, Cong. ch. and so.	24 76
Townsend, Ortho. Cong. ch. and so.	19 45—116 46
Norfolk county.	
Brookline, a friend,	2 00
Foxboro, Daniels Carpenter,	200 00
Jamaica Plain, Central Cong. ch. and so. m. c.	10 75
Needham, Ev. Cong. ch. and so.	10 00
South Braintree, Cong. ch. and so.	6 00
West Roxbury, South Ev. ch. and so. in. c.	26 79—255 54
Plymouth county.	
Abington, 1st Cong. ch. and so.	85 00
Hingham, Cong. ch. and so.	19 75
Marshfield, 1st Cong. ch. and so.	52 00
Plymouth, Cong. ch. and so.	2 75—159 50
Worcester county, North.	
Athol, Lois and Chloe Bassett, Petersham, Cong. ch. and so.	16 50
Templeton, Cong. ch. and so. add'l,	2 50—19 50
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Saundersville, Cong. ch. and so. with prev. dona. to const. C. H. SEARLES, H. M.	35 00
— a friend,	100 00
	9,672 13

Legacies. — Boston, Ira Greenwood, by J. J. Soren, Trustee,	100 00
Brookfield, Oliver C. Howe, by G. W. Johnson, Ex'r,	500 00—600 00
	10,272 18

RHODE ISLAND.

Pawtucket, Cong. ch. and so. Gents'.	
Miss'y Soc. 100; m. c. 171.99; to const. A. R. MATTESON, T. P. BARNEFIELD, and Dea. W. D. BULLOCK, H. M.	271 99
Providence, Pilgrim Cong. ch. and so.	11 51—233 50

CONNECTICUT.

Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	157 25
Ridgefield, 1st Cong. ch. and so.	87 43—244 68
Hartford county. E. W. Parsons, Tr.	
Farmington, R. Lewis Hills,	10 00
Suffield, 1st Cong. ch. and so.	31 71
Wethersfield, a widow's mite,	5 00—46 71
Litchfield county. G. C. Woodruff, Tr.	
Warren, a lady,	2 00
Middlesex county. John Marvin, Tr.	
Middletown, J. F. Huber, for Madura,	1 00
West Chester, Cong. ch. and so.	31 00—35 00
New Haven co. F. T. Jarman, Agent.	
East Haven, Cong. ch. and so. 47; a friend, 10;	57 00
Guilford, 1st Cong. ch. and so.	204 50
Meriden, 1st Cong. ch. and so.	123 46
Middlebury, Cong. ch. and so.	31 30
New Haven, 1st ch. m. c. 13.33 Ch. of the Redeemer m. c. 9; Daven-	

port ch. m. c. 8.16; North ch. m. c. 5.75; College st. ch. add'l, 3;	39 79
Waterbury, a friend of missions,	100 00
Wolcott, Cong. ch. and so.	6 00—562 05
New London county. C. Butler and L. A. Hyde, Trs.	
New London, 2d. Cong. ch. and so. m. c.	20 45
Windham county. Rev. H. F. Hyde, Tr.	
Central Village, Cong. ch. and so. (of wh. m. c. 23.20),	71 70
Chaplin, Gents' Asso'n, 44.95; Ladies' Asso'n, 37.55; m. c. 58.80; to const. WILLIAM MARTIN, Jr. H. M.	141 30
East Hampton, Union ch. and so. m. c.	6 00
Pomfret, 1st Cong. ch. and so.	158 93—377 98

1,288 87

Legacies. — Hartford, Mrs. Mary A. Warburton, add'l by N. Shipman and H. A. Parker, Ex'rs,	2,832 65
	4,171 52

NEW YORK.

Albany, 1st Cong. ch. and so.	214 95
Baiting Hollow, G. L. Edwards,	10 00
Binghamton, Daniel Munson,	10 00
Brooklyn, Ch. of Pilgrims, Arch. Baxter, 1,000; State st. ch. and so. 56; 1,056 00	
Catskill, Miss J. R. Day,	10 00
Harpersfield, Cong. ch. and so.	3 20
Havana, Sophia B. Brown,	10 00
Homer, Cong. ch. and so.	165 10
New York, Mr. and Mrs. James Stokes, 500; Taber. ch. Thomas Ritter, 25; A. A. 5;	530 00
Perry Centre, a friend,	10 00
Warwick, I. R. Christie,	1 00—2,020 25

NEW JERSEY.

Jersey City, 1st Cong. ch. and so. m. c. 46 10	
Newark, C. S. Haines,	40 00
South Amboy, A. Blodgett,	5 00—91 10
Legacies. — Union Township, Jonathan Townley, by R. W. Townley, Ex'r,	2,165 76
	2,256 86

PENNSYLVANIA.

Brownsville, Com. on Missions of Pa. Synod of Cumb. Presb. ch. (of wh. from Windy Gap Cong. to const. Rev. I. N. CORRY, H. M. 54.80),	200 00
Philadelphia, James Smith,	100 00
Providence, Welsh Cong. ch. and so. to const. Rev. R. S. JONES, H. M.	50 00
Summit Hill, Rev. J. M. Thomas and family,	5 00
Taylorville, 1st Welsh Cong. ch. and so.	7 60—362 60

DISTRICT OF COLUMBIA.

Washington, Assembly's Presb. ch. 7;	
"First Assistant," 10;	17 00

KENTUCKY.

Berea, Cong. ch. and so. m. c.	9 22
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OHIO.

Cincinnati, Coleman Hitchcock, to const. his son, WILLIE F. HITCHCOCK, H. M.	100 00
Delaware, Rev. John H. Jones, to const. Rev. DAVID JONES, H. M.	100 00
Elyria, 1st Presb. ch.	190 20
Lyne, Cong. ch. and so.	43 72
Man-field, Cong. ch. and so.	95 10
Oberlin, Rev. F. Shipperd's Bible Class,	10 00
Toledo, S. D. Harrington,	5 00—544 02

INDIANA.

Fort Wayne, Plymouth Cong. ch. and so.	44 31
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ILLINOIS.

Aurora, N. E. ch. S. B. Dyckman,	5 00
Chesterfield, Cong. ch. and so.	20 00
Dixon, Cyrus A. Davis,	10 00
Galesburg, two members of 1st Cong. ch. 25; Mrs. W. Davis, 5;	80 00

Jefferson, Cong. ch. and so.	15 02
La Moille, Cong. ch. and so.	9 00
Marshall, John Hammerly, 6; Mrs. D. Andrews, 1; Rev. J. T. Graves, 1;	8 00
Quincy, Mrs. Mary Ballard,	10 00
Tolono, Larned Haskell,	5 00
Woodburn, Cong. ch. and so. bal. to const. WILLIAM ALVIN HAMILTON, H. M.	68 56—178 58

MICHIGAN.

Battle Creek, Cong. and Presb. ch.	22 00
Baron Rapids, Cong. ch. and so.	33 70
Grand Rapids, 1st Cong. ch. and so.	75 00
Greenville, Cong. ch. and so.	3 00
Richmond, Cong. ch. and so. m. c.	2 75
St. Johns, Cong. ch. and so.	5 00
Webster, Cong. ch. and so.	21 00—165 45

MISSOURI.

Hannibal, G. A. Collins,	4 00
Kansas City, 1st Cong. ch. and so. m. c.	18 25—22 25

MINNESOTA.

Anokk, Cong. ch. and so.	10 00
Mankato, Cong. ch. and so.	8 50
Minneapolis, Vine st. Cong. ch. and so.	7 00
Plainview, Rev. H. Willard,	25 00
Rushford, Cong. ch. and so.	5 00—55 50

IOWA.

Denmark, Rev. H. K. Edson,	15 00
Genoa Bluffs, Cong. ch. and so.	13 15
Keokuk, Cong. ch. and so. to const. Rev. CLAYTON WELLES, H. M.	64 80
Lansing Ridge, Cong. ch. and so.	3 00
New Hampton, Cong. ch. and so.	12 00
Osage, 1st Cong. ch. and so.	25 00—132 95

WISCONSIN.

Appleton, Rev. Ed. Ebbs,	10 00
Green Bay, 1st Presb. ch. to const. M. DEWITT PEAK, H. M.	101 12
Platteville, Cong. ch. and so. add'l,	1 00
Ripon, 1st Cong. ch. and so.	51 00
Two Rivers, F. Barns,	2 00
— a friend, through Mrs. J. Porter,	400 00—565 12

KANSAS.

Fredonia, Rev. C. H. Richardson,	5 00
Oswego, Cong. ch. and so.	4 00—9 00

NEBRASKA.

Columbus, John E. Elliott,	5 00
Omaha, Reuben Gaylord,	2 00—7 00

OREGON.

Salem, 1st Cong. ch. and so.	30 00
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CALIFORNIA.

Grass Valley, Cong. ch. and so. 12.50, gold,	14 40
Oakland, 1st Cong. ch. and so. 75.00, gold,	86 44—100 84

DAKOTA TERRITORY.

Greenwood, Rev. J. P. Williamson,	5 00
Riverside, L. Bridgman,	2 00—7 00

IDAHO TERRITORY.

Kamia, H. T. Cowley, toward support of Mr. Sheffield, of North China,	3 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Mahratta Mission, T. Bosanquet, Rs. 300; Mrs. Severance, of Cleveland, O., 72; a friend, 9; Dr. C. Jynt, 25; Col. J. Field, 25; Col. Wahab, 30; L. A., 15; Wm. Thompson, 2; = Rs. 478,	272 46
Madura, Mission Prayer Meeting,	11 60

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	926 99
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MISSION SCHOOL ENTERPRISE.

MAINE. — Garland, Cong. s. s. 7.75; Norridge-wock, Cong. s. s. 32.50; St. Stephen, Mill-town, Cong. s. s., for school in Turkey, 86.80;	127 15
NEW HAMPSHIRE. — Amherst, Cong. s. s.	25 00
VERMONT. — Gaysville, Chil. Miss'y Soc'y, 2.50; Cong. s. s., for pupil at Marsovau, 40;	42 50
MASSACHUSETTS. — Boston, Old Colony s. s. (of wh. for Pilbos, Harpoot, 30; for David, Madura, 25), 65; Charleuont, Cong. s. s. 6.50; Fitchburg, Calv. Cong. s. s., to support Muggerdich and wife at Erzroom, 92.80; Granby, Cong. s. s., for pupil at Harpoot, 30; Northampton, Edwards ch., Miss Goddard's s. s. class for an orphan in Mrs. Bissell's school, 7;	201 30
NEW YORK. — Brooklyn, New England ch. s. s. Miss'y Asso'n, with prev. dona. to const. CHARLES EMMONS, H. M.	50 00
NEW JERSEY. — Cong. s. s. Miss'y Soc'y,	50 00
OHIO. — Huntingdon, Cong. s. s., for Training School at Samokov,	24 03
ILLINOIS. — Chicago, 47th st. Cong. s. s., for the printing of Dakota books, 11.50;	15 50
Princeton, Cong. s. s. 4;	2 35
MISSOURI. — La Grange, Salems Evl. Cong. s. s.	12 00
IOWA. — S. s., for a scholar in Ceylon,	10 45
WISCONSIN. — Platteville, Cong. s. s.	50
TURKEY. — Harpoot, Willie Wheeler,	560 78

Donations received in March,	20,166 28
Legacies " " "	6,676 92
	<u>\$26,843 20</u>

Total, from Sept. 1st, 1872,
to March 31st, 1873, **\$212,563 60**

Andover, Mass. Stephen Tracy, M. D. Three boxes medical books and surgical instruments for missionary physicians.

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

NEW HAMPSHIRE.

Boscawen, Cong. ch. and so.	\$13 00
Stratham, Cong. ch. and so., with prev. dona. to const. E. M. C. LANE, H. M.	20 00
Swanzy, Rev. Charles Willey,	5 00—38 00

MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	28 75
Andover, N. S. Wright, Theol. Sem'y,	5 00
Boston, Park st. ch. and so. 261.32;	
Old South ch. and so. 256; F. B. P., 5;	542 32
Framingham, Plymouth Cong. ch. and so.	34 87
Groton, Union Cong. ch. and so.	46 35
North Bridgewater, 1st Cong. ch. and so.	35 00
Shirley, Cong. ch. and so.	4 70
Springfield, Indian Orchard ch.	11 11
Wakefield, Cong. ch. and so.	25 00
Ware, 1st Cong. ch. and so.	8 25
Worcester, Central ch. and so.	69 56
Yarmouth, 1st Cong. ch. and so.	40 00—850 91

RHODE ISLAND.

Providence, George H. Corliss,	30 00
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CONNECTICUT.

Westbrook, Cong. ch. and so.	24 26
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NEW YORK.

Flushing, friends in Cong. ch.	5 00
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ILLINOIS.

Council Bluffs, Rev. B. Talbot, for Italy, 2; Farmington, 1st Cong. ch. and so. 28.90;	30 90
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\$979 07

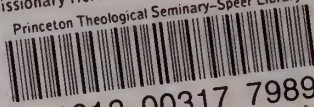
Total for Nominally Christian Lands, from Sept. 1st, 1872, to March 31st, 1873, **\$7,293 17**

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Missionary Herald

Princeton Theological Seminary-Speer Library



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